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Indeterminism in Physics and History

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Determinism, as the doctrine of inescapable destiny or of an endless chain of cause and effect, has in one form or another been generally prevalent in what is called the philosophy of history. In metaphysics it has often been questioned and denied, it is true, especially in the realm of the human will, but libertarianism in asserting its doctrine of free will has lacked the metaphysical comprehensiveness of determinism and has not exerted a comparable influence upon historical interpretation. Determinism and a determinist interpretation of history accord as well with philosophical materialism as with theological idealism.

Historical interpretation has always been influenced, of course, by the prevailing intellectual climate. In the ages of religious faith, when theology was the queen of sciences and history was written by churchmen, events were viewed as having taken place under an overruling Providence; the historic process was seen as an unfolding of the changeless will of God. A vast deal of history, from first to last, has been written in the shadow of St. Augustine and the teleological doctrine of Providence, in which history has been looked upon as a story of which the end was purposefully predetermined from the beginning. An example in point is the celebrated *Discours sur l'histoire universelle* which Bishop Bossuet wrote for the instruction of the heir to the throne of France, and in which he upheld Augustinian Providence against those followers of Descartes who were arguing for a mechanical theory of the universe and the invariability of natural law—another species of determinism. All history, according to Bossuet, was permeated with divine purpose and controlled by divine will. So he saw the Roman Empire, which united under a single rule many different peoples formerly alien to one another, as one of the most potent means used by Providence for the spread of the Christian gospel. It was, indeed, the will of God that there should be lower and particular causes, and, except in a few extraordinary instances in which He had willed that His hand should appear alone, no great changes in human affairs had occurred without causes in preceding ages. But above these lower causes was a higher and ultimate cause. There was no place in Bossuet's thought for contingency or chance.

Let us talk no more of chance (*bazard*), or of fortune, or let us talk of them only as of a name with which to cover our ignorance. What is chance from the point of view of our uncertain counsels is a design determined upon in a higher counsel, that is, in that eternal counsel which

includes all causes and all effects in one and the same end of things. Thus everything concurs to the same end, and it is for want of understanding the whole that we find chance, or irregularity, in particular instances.

Various conceptions have been propounded since Bossuet's day, which take the place of the old theological teleology in historical interpretation, and in which contingency is equally ruled out or regarded as causally insignificant. Such, for example, is the *zeitgeist*, which started somewhere east of the Rhine and ran so prosperous a course, reappearing in the supposed inner, inexorable necessity which the late Oswald Spengler saw driving the organisms of the great and morphologically analogous historic cultures toward their destined ends. Such was Montesquieu's *l'allure principale*. In his *Considérations sur les causes de la grandeur des Romains et de leur décadence* Montesquieu concerned himself with grand events, and he believed that only a grand cause could account for them. He thought of the grand cause as carrying in its train all lesser and particular causes, all contingent events, and *l'allure principale* was a dignified name for it. In the *Considérations* he says:

It is not fortune that rules the world. . . . There are general causes, moral and physical, which operate in every state, which raise it up, maintain it, or overthrow it. All accidents are subject to these causes; and if the chance of a battle, that is to say a particular cause, has destroyed a state there was a general cause which brought it about that this state would perish by a single battle. In a word, *l'allure principale* carries with it all particular accidents.

The only comment that need be made here on Providence or *l'allure principale* as a higher determining cause in history is that they must be regarded as pure a priori assumptions, postulates that can neither be proved nor disproved, rather than as propositions analogous to scientific hypotheses. For a scientific hypothesis must be of such character that it can be either established or overthrown by evidence, and no historical evidence whatever could necessitate the acceptance or the abandonment of a belief in Providence or *l'allure principale* as the *causa causans* in history. If such a belief as that of Bossuet or of Montesquieu ceases to be held, it is not because it has been shown to be false, but because of a change in the intellectual climate.

In an age in which natural science occupies an intellectual position and enjoys a prestige comparable to that of theology in the ages of faith, it would be strange if historiography were not influenced by scientific ideas and habits of thought. It was to be expected that theories and principles which had taken form in particular branches of science would be applied to history. It is easy to recall instances of this, such as the application of biological concepts—organism, struggle for existence, survival of the fittest—to social evolution. Analogies of this kind are easy to draw, and to uncritical minds they are often convincing.

Yet more general than any particular scientific idea or law is a principle that has underlain all scientific thought, at least all thought in the physical sciences. This is the principle of causality, according to which everything that has happened in nature is connected by a continuous chain of cause and effect. What led to the triumph of this principle was the regularity observed in nature,

notably in the motions of the heavenly bodies. Nature was assumed to be strictly law-abiding, and the founders of modern physical science—Galileo, Kepler, Newton—agreed with the teleological theologians at least in this, that they attributed the semblance of chance in nature to human ignorance. They had faith to believe that if human knowledge could be extended sufficiently, all natural events would be seen to be casually determined.

It was, however, in minds habituated to the idea of teleological determinism that the scientific conception of causation arose. The expression "laws of nature" was not used in the scientific sense before the seventeenth century, and those who so used it regarded these laws as commands laid by God upon matter. When Newton called his laws of motion *leges* he was using a word that connoted legislative enactment. The conception of law as command was taken over by science from theology and jurisprudence; and scientific law, the divine law of the theologians, and the "natural law" of the jurists were all thought of as emanating from a divine Law-giver and as concomitant parts of a single world scheme. Even today scientists, including those who have actually discarded the principle of causal determinism, persist in speaking of phenomena "obeying" laws. Scientific law and jural law have traveled very far apart. In the one case law has come to denote a generalized descriptive statement regarding natural occurrences, which is entitled to be considered as a law only because it has been tested and always found to be supported by empirical evidence. Law in the other sense is a rule of human conduct, which may be and often is violated without ceasing to be a law. To use the same word for both ideas is unfortunate and has done no little disservice to the cause of clear thinking.

HUME'S THEORY OF CAUSATION

Two hundred years ago David Hume in his *Treatise of Human Nature* enunciated a theory of causation wholly at variance with all notions on the subject then current among scientists and metaphysicians. Accepting Locke's empirical doctrine of knowledge, with its rejection of the theory of innate ideas, and starting with the proposition that all ideas are derived from impressions, either conveyed to the mind by the senses or arising in the mind from reflection, Hume considers two objects standing in the relation, the first to the second, of cause and effect. The only impressions of this relation that he receives are those of contiguity (in place and time) and succession (i.e., the effect follows the cause); but from neither of these impressions can the ideas of *necessary connection* and *efficacy*, which are implied in causation, be derived. If he considers several instances, he finds like objects always existing in like relations of contiguity and succession. Nothing new is discovered or produced in the objects by the resemblance of their relations, yet it is from this resemblance that the ideas of necessity and efficacy are derived. The observation of this resemblance produces a new impression in the mind.

For after we have observed the resemblance in a sufficient number of instances, we immediately feel a determination of the mind to pass from one object to its usual attendant. . . . The several

instances of resembling conjunctions lead us into the notion of power and necessity. These instances are in themselves totally distinct from each other, and have no union but in the mind, which observes them. . . . Necessity, then, is the effect of this observation, and is nothing but an internal impression of the mind, or a determination to carry our thoughts from one object to another.

Since the idea of necessity must arise from some impression, and since no impression conveyed by the senses is capable of giving rise to that idea, the idea must be derived from some internal impression, or "impression of reflection." There is no relevant internal impression except "that propensity, which custom produces, to pass from an object to the idea of its usual attendant." This, therefore, is the essence of necessity. "Upon the whole," says Hume, "necessity is something that exists in the mind, not in objects." The reason why necessity and efficacy are supposed to lie in objects is that the mind "has a great propensity to spread itself on external objects, and to conjoin with them any internal impressions which they occasion." It is "the constant conjunction of objects, along with the determination of the mind, which constitutes a physical necessity." Hume argued, further, that there could be no alternative to necessity except chance, but the reasoning that led him to this conclusion need not detain us.

Hume's theory involves nothing less than the transfer of causality from the realm of natural science to that of psychology. He was fully conscious of its revolutionary character and did not permit himself to expect that age-old conceptions would be abandoned quickly. Recent speculation in the field of physics suggests that Hume may be coming into his own.

CHANCE IN MODERN PHYSICS

As held in classical physics, the principle of causality can be expressed by saying that if the state of any physical system is completely and exactly known at any given time, its state at any future time can be exactly predicted. Even after it was known that many natural laws were statistical in character and were valid only because great numbers of individual entities (e.g., molecules) were involved in physical processes, it was believed that the behavior of each individual was rigidly determined by the so-called law of causality. To quote one of the most distinguished of living physicists:

Fifty years ago it was held that, if the position and velocity of every molecule was completely known at the beginning, and if the trouble were taken to make an exact mathematical calculation of all the collisions between the molecules, then it would be possible to predict exactly what would happen. It was believed that what forced us to content ourselves with average laws was merely the practical impossibility (1) of finding out exactly what was the initial condition of the molecules and (2) of pursuing the fate of the molecules with complete mathematical accuracy . . . it was held that the individual atoms and molecules were subject to a rigid determinism which formed a kind of background to those statistical mass laws which in practice were alone available empirically. And the majority of physicists considered this deterministic background to be a most essential foundation for the physical universe.¹

¹ Erwin Schrödinger, *Science and the Human Temperament*, trans. by James Murphy and W. H. Johnston. New York: W. W. Norton & Co., 1935, pp. 67-68.

At the very end of the nineteenth century, on December 14, 1900, to be precise, Max Planck tossed into the arena of physics (and eventually of meta-physics) what was to become an apple of much discord. In the scheme of classical physics there was no limit, theoretically, to the accuracy of physical measurement and, therefore, of prediction. But Planck's quantum theory, in the words of its discoverer, "implies a fixed objective limitation of the exactitude which can be reached" and makes it necessary to "reject as meaningless the hope that it might eventually prove possible indefinitely to reduce the inaccuracy of physical measurements by improving the instrument."² The seed was sown for one of the most momentous controversies in the history of human thought.

In 1919 Franz Exner, an experimental physicist, questioned determinism with respect to molecular processes as an unnecessary assumption, and in 1922 the mathematical physicist, Erwin Schrödinger, who was later to become Planck's successor at the University of Berlin, expressed his agreement with Exner. The assumption that the behavior of molecules was determined by strict causality he explained as being due to "the *custom*, inherited through thousands of years, of *thinking causally*." Whence, he asked, had come this custom? "Why, from observing for hundreds and thousands of years precisely *those regularities* in the natural course of events which, in the light of our present knowledge, are most certainly *not governed by causality*; or at least not so governed essentially, since we now know them to be *statistically regulated phenomena*." The burden of proof, he asserted, lay on those who championed absolute causality, not on those who questioned it.³

In 1927 Werner Heisenberg showed that it is impossible to ascertain both the position and the velocity of an electron at the same moment. This is not owing to the impossibility in practice of exact measurement. It is because nature forbids it. The more accurately the velocity is known, the less accurate can be the knowledge of position, and *vice versa*. If the velocity were known with absolute exactness, the position could not be known at all. Heisenberg's Principle of Uncertainty banished from physics the possibility of exact prediction by showing that nature withholds from the observer the requisite data. It gave great aid and comfort to the rising school of physicists who were questioning the law of causality.⁴

As indicative of the present, or very recent, state of the controversy between the determinists and the indeterminists the following extract is taken from an essay by Planck on "Causality in Nature."⁵ The discoverer of the quantum theory remains loyal to causality and is today perhaps the foremost champion of rugged determinism. He says:

The best approach to the concept of causality consists in attaching it to the capacity of foretelling future events . . . an event is causally conditioned if it can be foretold with certainty . . . in no single instance is it possible accurately to predict a physical event. If we place this fact

² Max Planck, *The Philosophy of Physics*, trans. by W. H. Johnston. New York: W. W. Norton & Co., 1936, pp. 25-26.

³ Schrödinger, pp. 142-147.

⁴ e.g., Sir James Jeans, *The Mysterious Universe*. New York: Macmillan Co., 1930, pp. 28-29.

⁵ *The Philosophy of Physics*, chap. ii.

in juxtaposition with the proposition from which we started previously, when it was said that an event is causally determined if it can be accurately predicted, we find ourselves faced with an inconvenient but inescapable dilemma. If we rigidly maintain our original proposition, then nature does not present us with a single instance where it is possible to assert that there is a causal connection; if we insist that somehow room must be found for a strict causality, then we are compelled in some respect to modify the proposition from which we started. There are at present a number of physicists and philosophers who prefer the first alternative. These I propose to call the Indeterminists. They maintain that there is no genuine causality or law in nature. . . . In principle the indeterminist looks for a statistical foundation in every physical law, even in that of gravitation; all these laws are for him laws of probability, referring to averages drawn from numerous similar observations, claiming no more than an approximate validity for single observations and always admitting exceptions.

Determinism can be saved, Planck goes on to explain, in either one of two ways. The first is by changing the sense in which the word "event" is used. This involves transferring the word from the world of the senses and of measuring instruments to the "physical world image" (*Weltbild*), which is a world of mathematical symbols and differential equations, a purely intellectual structure in which all magnitudes, unlike those of the sense-world, are expressed with absolute exactness. In this symbolic world strict determinism can be carried through. But the devise of the physical world image does not, of course, save determinism in the sense-world. What happens, in Planck's words, is that "the introduction of the physical world image enables us to substitute the inaccuracies inherent in the translation of the event from the world of the senses to the world image and back from the latter to the former for the inaccuracy inherent in forecasting an event of the sense-world." It might be considered, Planck concedes, that the price paid for causality of such sort is "rather high," especially as it is much more difficult in quantum physics than in classical physics to translate an event from the sense-world into the world image and vice versa.

Nevertheless, there is another way of saving determinism, which is available to those to whom temperamentally it is congenial. The physical world image is, after all, a sort of "emergency concept, hardly worthy of a fundamental physical notion." Instead of modifying the meaning of "event," which is the object of the prediction, it is possible to modify the subject, i.e., the predicting mind. Determinism can be saved without recourse to the world image if the existence of a perfect intelligence is postulated, because it can be assumed that such an intelligence can predict exactly the whole future course of events, without controlling the course of events. "The most perfect harmony and consequently the strictest causality in any case, culminates in the assumption that there is an ideal spirit having a full knowledge of the action of the natural forces as well as of the events in the intellectual life of man; a knowledge extending to every detail and embracing present, past, and future." This seems to say that, in the opinion of the leading champion of determinism in physics, the only satisfactory basis for continued acceptance of causality is religious or metaphysical faith. In this respect Planck's causality appears to resemble Bossuet's Providence and Montesquieu's *l'allure principale*.

The indeterminists believe that the laws of nature are essentially statistical in character, that they are valid only because very great numbers of individual entities are involved, and that they do not hold good for the behavior of the individuals. For them it is chance and not causality that is primary in nature, and they substitute probability for causal determinism as the basis of physics. It would seem that the majority of physicists who concern themselves with this question are now to be classed as indeterminists. Such, at any rate, is Planck's opinion.

IMPLICATIONS FOR A PHILOSOPHY OF HISTORY

The object of the foregoing glance—necessarily superficial on the part of this writer—at the metaphysics of physics was to see how the case for determinism stands in that branch of science which has for so long been looked upon as the model of scientific exactitude. The old historical determinism had a theological basis. Such support as the modern historical determinism has had came mainly from the scientific doctrine of causation. This support has of late been greatly weakened. Indeed, causation should no longer be called a scientific doctrine. It is a doctrine which many scientists continue to hold, but they do so not because they are scientists, not for the same reason that they pursue knowledge by the empirical method, but because of philosophical or religious preference. Acceptance of this doctrine has ceased to be a badge of the scientist. It is no doubt true, as Alexis Carrel has reminded us, that concepts can be used legitimately only in the domain of science to which they belong,⁶ and it is equally true that the abandonment of a concept in one domain does not necessarily involve its abandonment in another. Because determinism is losing its hold as a physical concept would not, in itself, be conclusive reason for discarding it in the realm of human history. The fact is, however, that it has been accepted, at least in modern times, in the realm of human history (in so far as it has been accepted there) mainly because it was accepted in the domain of the physical sciences. As a well informed popularizer of contemporary science remarks, we assented to the possibility of determinism in human behavior "because we thought that science had proved that determinism was triumphant in the external world, and we thought that what applied to matter might conceivably apply to man."⁷ Some historical philosophers, convinced that the principle of causal determinism is not properly applicable to the realm of human affairs, have urged the historian to part company with the physicist by abandoning it. It turns out, however, that the historian will be on better metaphysical terms with the physicist if he *does* abandon it. It may be that for philosophical or religious reasons we shall continue to believe in determinism—in natural phenomena, in human affairs, or in both—but this belief can no longer claim the prestige of science in its support.

Yet, even if causality should again win the allegiance of all physicists, even

⁶ *Man, the Unknown*. New York: Harper & Bros., 1935, p. 33.

⁷ J. W. N. Sullivan, "The Mystery of Matter," *Atlantic Monthly*, May 1936, p. 636.

if everybody should accept it as universally valid, in the realm of man and of nature alike, and believe that everything which has occurred had to occur because the whole course of history, in the broadest sense of the term, has been determined by an endless chain of cause and effect, still the search for causes in history could never be successful. Prior to every historical event there is a complex of other events, and, since history cannot employ the experimental method, there is no means of ascertaining which among the indefinite number of antecedents were conditions (i.e., necessary antecedents) of the event in question, and which among these, if any, were determining or "fundamental" causes.

An example of this type of futile inquiry is a book by the late Edward Lucas White entitled *Why Rome Fell*.⁸ The author distinguishes between external and internal causes, and in each of these classes he finds one "paramount" cause and a number of "contributory" causes. The paramount internal cause he declares to have been the spread of Christianity, which (he agrees with Gibbon here) weakened the military and civic morale of the Roman Empire; and he enumerates fourteen contributory internal causes, one of which was the prevalence of malaria in Italy. He accepts the opinion that Hannibal's troops brought malaria bacteria into Italy and were bitten by Italian mosquitoes which proceeded to infect the Romans. By the third and fourth centuries A.D. malaria was widespread, we are told, among the Italian legionnaires. "It has been said that the Roman Empire was destroyed, not by men, but by mosquitoes. That is putting it too strong, but they were a factor in its downfall." We are not concerned here with the truth or falsity of the mosquito theory of the fall of Rome, and it may be remarked parenthetically that historians have probably paid insufficient attention to epidemic diseases. But if we are to accept malaria as "a" cause of the fall of Rome, what ground have we for supposing that it was less "paramount" as a cause than the spread of Christianity? It is impossible to measure quantitatively the influences upon the empire exerted either by the Christians or the mosquitoes, and therefore their respective effects cannot be compared. Literary and archaeological records, to be sure, tell us more about the former than about the latter, but the influence of an antecedent cannot be measured by the extent of the records it has left—nor by the number of words that can be used in discussing it. The historian should relentlessly banish "paramount" or "fundamental" causes from his vocabulary and from his thought.

Though the historian cannot employ the experimental method, he can deepen his historical appreciation by the use of imagination. Not a few philosophical students of history have said a good word for this procedure, without which, indeed, it would seem to be impossible to grasp historical significance at all. "It is an illusion," said Sir John Seeley in his *Expansion of England*, "to suppose that great public events, because they are on a grander scale, have something more fatally necessary about them than ordinary private events; and this illusion enslaves the judgment. To form any opinion or estimate of a great national policy is impossible so long as you refuse even to imagine any other policy pur-

⁸ New York: Harper & Bros., 1927, esp. p. 279.

sued."⁹ A French historical philosopher of our own day, Joseph Paul Lacombe, who has meditated long and deeply on the nature and the problems of history, gives the name "imaginary experiment" (*l'expérience imaginaire*) to the kind of historical speculation that Seeley advocated. He explicitly dissociates himself from those who look upon such conjecturing as vain and foolish, perhaps even dangerous, imagining. On the contrary, he sees important advantages in it.¹⁰ As Morris R. Cohen remarks, we can no more realize the historic significance of a Napoleon without asking what might have happened if he had been killed in his first battle than we can realize the climatic significance of the inclination of the earth's axis without asking what would have happened had there been no such inclination.¹¹ Cohen's implication that there is nothing unscientific in speculating on historical might-have-beens will seem paradoxical only to such persons as suppose that scientists devote their thought exclusively to factual data.

Several historians, and near-historians, have tried their hands at imaginary history, some with serious purpose, some, one suspects, in a spirit of literary virtuosity. The present Regius Professor of Modern History at Cambridge, George Macaulay Trevelyan, won a prize thirty years ago offered by an English newspaper for the best essay on the subject, "If Napoleon had Won the Battle of Waterloo."¹² A volume entitled *If, or History Rewritten*,¹³ published a few years ago, contains contributions by such men as H. A. L. Fisher, Philip Guedalla, André Maurois, Emil Ludwig, Hilaire Belloc, and G. K. Chesterton. By far the most serious work of this *genre* that I know was written by the French philosopher, Charles Bernard Renouvier.

Against the current dogma of necessity in history, and especially against the notion of necessary progress independent of human volition, held by Hegelians, St. Simonians, positivists, and socialists, Renouvier upheld the principles of libertarianism and contingency and developed them at length in his philosophical writings.¹⁴ His experiment in imaginary history bears the title *Uchronie* and was published in 1876 with the descriptive subtitle *Esquisse historique apocryphe du développement de la civilisation européenne tel qu'il n'a pas été, tel qu'il aurait pu être*. It is impossible here even to summarize the course of history as Renouvier thought it might have been from the second century A.D. onward. It must suffice to say that in it there was no Fall of Rome, no

⁹ Boston: Little, Brown & Co., 1920, p. 189.

¹⁰ "Je vois un danger plus réel dans la tendance qui nous porte tous à croire que les événements historiques ne pouvaient pas être autrement qu'ils n'ont été. Il faut se donner au contraire le sentiment de leur instabilité vraie. Imaginer l'histoire autrement qu'elle ne fut, sert d'abord à cette fin. Après cela, les bénéfices secondaires tiennent à la façon dont l'expérience est construite: à la connaissance des hommes qu'on y porte, à la logique avec laquelle on suit dans leurs conséquences les changements imposés à l'histoire." *De l'histoire considérée comme science* (2me édition, Paris, 1930), pp. 63-64.

¹¹ *Reason and Nature*. New York: Harcourt, Brace & Co., 1931, p. 69.

¹² In his *Clio, A Muse, and Other Essays*. London and New York: Longmans, Green & Co., 1930.

¹³ Edited by J. C. Squire. New York: Viking Press, 1931.

¹⁴ The philosophy of Renouvier discussed by Gabriel Séailles in *La philosophie de Charles Renouvier*. Paris, 1905, and by G. S. Milhaud in *La philosophie de Charles Renouvier*. Paris, 1927.

Barbarian Invasions, no Middle Ages. Whatever else may be thought of *Uchronie*, it ought not to be thought of as a mere *jeu d'esprit*. It was, as it was intended to be, a serious contribution to the philosophy of history; and it is calculated to emphasize the conclusion that must follow if one accepts the principles of freedom of the human will and contingency in events, namely, that it is not only the details, the "non-essentials," of history that might have been different, but the whole framework of history, in its most generalized outline. Looking at the dogma of necessary progress from an ethical point of view, Renouvier believed that it not only had an enervating effect upon the individual, but that it demoralized history by its implication that what has been was not only necessary, but also good.¹⁵ He would have agreed with the sentiment expressed by Cohen when he says that "this glorification of the historically actual is due to a lack of sympathy or imagination which prevents us from seeing all the finer possibilities, hopes and aspirations, at the expense of which the triumph of the actual is frequently purchased," that there is "something inexpressibly brutal in the dogma of necessary universal progress, which is simply the old dogma that this is the best of all possible worlds in a temporal form, to wit, that every change in the world is a change for the better."¹⁶

¹⁵ *Introduction à la philosophie analytique de l'histoire*, Paris, 1896, p. 553.

¹⁶ *Reason and Nature*, p. 378.

Crime and Our Foreign Born

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It appears to be a matter of general belief that there has been a great increase in crime within the United States in recent years; and responsibility for this alleged increase is commonly attributed to the foreign born. The growth in the actual number of crimes need not be doubted. Moreover, since there are, as compared with former times, more people, native and foreign born, to break the laws and possibly more laws to be broken, it may be conceded that the total number of cases of such infraction among the foreign born is probably larger than in earlier years. More than that can hardly be conceded and certainly cannot be proved.

Singular as it may appear, it is difficult to prove even this assumed growth in criminal tendency. Any criminal statistics must represent only a part of the whole volume of crime, and it would be impossible to determine what relation the known crimes bear to those left unknown. With regard to the relative increase or decrease of crime in this country, Barrows considers that "there are no reliable statistics . . . upon which to base an answer. . . . The fact that in one community the laws are vigilantly executed may make it compare unfavorably, if statistics alone are consulted, with a community where the laws are not enforced.¹ Sutherland reminds us that, since many statutes are never enforced and others only rarely, the statistics of crime become "the most unreliable and most difficult of all statistics."² It is never to be overlooked that certain criminals, by means of political intrigue, bribery, and the help of able lawyers, are able to work under protection of the law and to avoid any kind of official record of criminal activity.

Owing to many causes of inaccuracy any mere enumeration of persons in prisons and reformatories can be only partially indicative of the extent of criminality; but, nevertheless, in view of the fact that a great increase in crime is said to have followed the World War, one might expect to find some gain in the relative number of prison commitments in those years. On the contrary Frederick L. Hoffman's study, "The Increase in Murder,"³ finds that the total number of commitments to prisons, reformatories, jails, and workhouses diminished from 1910 to 1923 in actual numbers as well as in proportion to the population. The percentages of decrease in the number of commitments for native-born whites, foreign-born whites, and Negroes during this period were 33, 34, and 26, respectively. Ellen C. Potter in "Spectacular Aspects of Crime"³ even shows statistics to support the remarkable conclusion that, in proportion to

¹ S. J. Barrows, "Recent Tendencies in American Criminal Legislation," *Annals of the American Academy of Political and Social Science*, May, 1904, p. 493.

² E. H. Sutherland, *Principles of Criminology*. Philadelphia: Lippincott, 1934, pp. 5, 24.

³ Hoffman and Potter, *Annals of the American Academy of Political and Social Science*, May, 1926.

the entire population, more persons were charged with crime in 1875 in the state of Pennsylvania than in any succeeding year to 1924, inclusive.

Various explanations for such figures are offered. Some, like William Lewis Butcher of the New York State Crime Commission, believe crime to be a fairly constant factor. He considers the sensationalism of the press as largely responsible for popular impressions regarding the increase of law breaking. "We have waves of news, and we think we are having waves of crime."⁴ Others offer some ground for thinking that criminality tends to exhibit pulsatory characteristics. Having in mind certain forms of crime common to periods of economic distress, one writer asserts that "crime fluctuates with the business cycle."⁵

Possibly the average American believes foreigners to be much more numerous in the United States than they really are. He would be well-nigh incredulous if informed that the percentage of foreigners in the entire population has not varied greatly in seventy years, and that this percentage is now somewhat smaller than at any previous time since the 1850's. Canada's population shows a percentage of foreign born almost double that of the United States, while in Argentina the percentage is considerably larger still. Through the operation of our immigration restriction laws, the percentage of foreign born among us is destined to grow smaller.

It has been charged that a "reason for the constant repetition of these attacks on the immigrant lies in the ready acceptance of the easy theory that our social difficulties are not to be charged to our own mistakes or failures. It is easy to shift the responsibility for what is wrong by charging it upon the nationals of other countries. It is easier, for example, to charge our crime record against immigration than against an inefficient and corrupt system of police and an outworn system of criminal justice."⁶ Carl Kelsey writes that "the volume of crime in America, entirely omitting that chargeable to immigrants, seems far in excess of that of Europe. The immigrant appears to us as a convenient scapegoat and we have not neglected the opportunity."⁷

Whatever may be the tendencies of crime in general in our history, homicide appears to have shown a gain in recent years. It ought not be overlooked that a part of this apparent increase, at least, is due to the "addition to the registration area of states with large colored populations,"⁸ or in other words, the statistics concerning homicide have been growing more inclusive. Yet somehow and at some time the homicide rate in these United States has come to surpass that of European countries. That much is apparent. From 1911 to 1921, the average annual homicide rate for each 100,000 population in the United States was 7.2,

⁴ Silas Bent, *Ballyhoo, the Voice of the Press*. New York: Boni & Liveright, p. 29.

⁵ Report of the President's Research Committee on Social Trends, *Recent Social Trends in the United States*, New York: McGraw-Hill, 1933, I, introduction, xxiii.

⁶ Report of the National Commission on Law Observation and Enforcement, G. W. Wickersham, chairman, No. 10, 1931, "Report on Crime and the Foreign Born," p. 416, hereafter called *Wickersham Report*.

⁷ "Immigration and Crime," *Annals of the American Academy of Political and Social Science*, May, 1926, p. 171.

⁸ U. S. Bureau of the Census, *Mortality Statistics*, 1930, p. 50.

while in Italy, our nearest competitor among the nations, there was an average annual rate of only 3.6 from 1910 to 1920.⁹ In 1930 the homicide rate within the registration area was 9 per 100,000 population, as compared with 8.5 in 1929. The rate for the whites was 5.6 in 1930 and 5 in 1920, while the rate for the colored was 36.3 in 1930 against 29.5 in 1920.

The distribution of these crimes among the various cities does not support any theory that homicide is a crime of the foreign born. It is evident that cities such as Chicago and New York, notwithstanding their large foreign-born populations, are far from leading in homicide. In 1922 the four cities leading in homicide were, in their order, Memphis, Nashville, New Orleans, and St. Louis. In 1930 Memphis still led, with Chattanooga, Atlanta, and Birmingham immediately following. Chicago, with its rate of 14.4 homicides per 100,000, fell far below the Memphis and Atlanta rates of 58.7 and 52.6, respectively. The New York rate in the same year, 1930, was only 7.5. Four cities, three of them in Massachusetts, had no homicides in that year. These cities are Lynn, Fall River, Somerville, and Long Beach.¹⁰

With regard to other forms of crime, so far as can be determined, our foreign born have not contributed unduly to law infringement. The theories of the influence of economic pressures on both crime and immigration ought to be noticed. The "high-tide of immigration" has a way of coinciding with a period of economic prosperity, so at such a time there may be a less noticeable tendency to resort to crime than in a period of economic depression. Both immigration and crime, then, "fluctuate with the business cycle," but in an inverse relation to each other.

A number of years ago Isaac Hourwich found that, although in 1905 the three principal boroughs of New York City contained nearly half the population of the whole state and twice as many foreign born in proportion to their population as the rest of the state, yet, nevertheless, they furnished only 28 per cent of all convictions for assault and only 17.7 per cent of the most numerous class of petty offenses. Using such data as were available, Hourwich concluded that, in the fifty years after 1850 when the census first recorded place of nativity, statistics indicated a definite fluctuation of the crime rate, lower in the years that show a higher percentage of foreign-born population and higher in the years that show a smaller proportion of foreign born. In the same way ten years after the turn of the century, an increase of crime marked those years in which immigration was at low tide and the years of increased immigration were marked by a decrease of crime.¹¹

Other investigations have agreed with this conclusion that foreign immigration has not increased crime. The Wickersham report of 1931 reached the conclusions "that in proportion to their respective numbers the foreign born commit

⁹ *Selected Articles on Capital Punishment*, comp. by L. T. Beman, The Handbook Series. New York: H. W. Wilson Co., 1925, p. 32.

¹⁰ *Mortality Statistics*.

¹¹ I. A. Hourwich, *Immigration and Labor*. New York: G. P. Putnam's Sons, pp. 360-361; see also his "Immigration and Crime," *American Journal of Sociology*, January, 1912.

considerably fewer crimes than the native born; that the foreign born approach the record of the native born most closely in the commission of crimes involving personal violence, and that in crimes for gain the native born greatly exceed the foreign born."¹²

In 1910 the report of the commission on immigration offered the opinion that "no satisfactory evidence has yet been produced to show that immigration has resulted in an increase in crime disproportionate to the increase in adult population. Such comparable statistics of population and crime as it has been possible to obtain indicate that immigrants are less prone to commit crime than are native Americans."¹³

It is more difficult to arrive at a decision concerning the question of the criminal tendencies of the second generation in America. The same commission of 1910 held that statistics indicate that the American-born children of immigrants exceed the children of natives in relative amount of crime. An investigation concerning repeated juvenile offenders in Chicago brought out the fact that about 70 per cent were of foreign parentage.¹⁴ Yet, on the contrary, the findings of the Wickersham committee with regard to alleged criminality among the children of foreign born were rather different; "Whether or not the current impression of excessive criminal propensities among so-called 'foreigners,' generally, can partially be justified by the existence of criminal propensities among children of foreign-born parents, it is impossible either to affirm or deny."¹⁵

Various explanations are offered in terms of maladjustment and conflict. Sutherland explains the matter in this way: "The immigrant population, having reached maturity in the Old World environment, has a relatively low crime rate when the immigrants settle in America, but the second generation has a much higher crime rate than their parents or the native-born of native parentage, apparently because of the conflict within their experience between the Old World culture and the American culture."¹⁶ Thomas and Znaniecki deal with the same form of culture conflict in these words: "But the most complete break between parents and children . . . comes with the emigration of the family as a whole to America. The children brought with the family or added to it in America do not acquire the traditional familial solidarity, but rather the American individualistic ideas, while the parents remain unchanged, and there frequently results a complete and painful antagonism between children and parents."¹⁷

Taking nationalities separately, it is apparent that some do not make so good a showing with regard to obedience to the law as do members of the native white stock. Although it cannot be assumed that our foreign element, as a whole con-

¹² P. 4.

¹³ 61 Cong., 3 Sess., *Senate Document No. 750* (1911), p. 1.

¹⁴ William Healy and A. F. Bronner, *Delinquents and Criminals*. New York: Macmillan Co., 1926, p. 107.

¹⁵ P. 4.

¹⁶ P. 72; see also J. W. Jenks and W. J. Lauck, *The Immigration Problem*. New York: Funk & Wagnalls, 1922, p. 53.

¹⁷ W. I. Thomas and Florian Znaniecki, *The Polish Peasant in Europe and America*. New York: Knopf, 1927, I, 103-104.

tributes in excess of its quota to the sum total of criminality, it seems reasonably sure that certain nationalities from southern and eastern Europe do make such an excess contribution. Any high crime rate among such peoples is partially disguised by the inclusion in our statistics of nationalities with less serious adjustment problems.¹⁸ A hopeful sign, according to Sutherland, is that any tendency to homicide in the Italian immigrant is not manifested in the second generation.

Concerning the slogan, "America for the Americans," the Wickersham report reminds us that "each time the outcry is raised, the 'Americans' for whom America is to be reserved, include the descendants of former generations of immigrants against whom the same outcry was earlier raised as a basis of discrimination or exclusion. Each generation of Americans has had to be freshmen in the college of American citizenship. As they have advanced to the dignity of juniors and seniors, they, in their turn, have had the common disposition to regard the freshmen of their day as peculiarly unpromising, if not dangerous, material."¹⁹ It is said that Benjamin Franklin greatly feared that the Pennsylvania Germans would never become Englishmen. They became Americans instead, and furnished many a soldier to the cause that Franklin and Washington ultimately came to represent. The record of the more recent immigrants has been distinguished. "Over 9 percent of those listed in *Who's Who in America* for 1929 were foreign born. Even when reduced to about 8 percent by omitting the children of American parentage born in foreign lands, this is a remarkable contribution for the foreign born group which constitute only 11 percent of the total population."²⁰

¹⁸ D. R. Taft, "Immigration Increase and Crime," *Social Forces*, October, 1933, p. 75.

¹⁹ *Wickersham Report*, p. 5.

²⁰ T. J. Woofor, "The Status of Racial and Ethnic Groups," *Recent Social Trends in the U. S.*, p. 553.

An Experiment in Objective Measurement in High School Civics

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Dissatisfaction with the older school ways and methods has expressed itself in two lines of development. One line, of which John Dewey is perhaps the foremost exponent, has developed out of a new philosophical viewpoint, stressing creative activity, child interests, and learning by doing. Early experimentation with these new principles, though seldom scientifically controlled, was most earnest and enthusiastic. As the movement grew, it acquired a common body of new principles and became generally known as "Progressive Education." By degrees its influence was felt in the standard public-school systems, largely through the enthusiasm of individual teachers. During the past few years the pressure of events and changing ideas in the world have induced administrators and teachers to reanalyze and re-evaluate their organization and methods, and in that process the principles of progressive education have found some modified but unmistakable expression in many local and even state changes of curricula, methods, and administrative organization.

The other expression of dissatisfaction with the orthodox school methods originated in the universities in an attempt to make education a science after the manner of such exact sciences as physics. Borrowing methods and techniques from the exact sciences aroused possibly as much enthusiasm among the scientifically minded educators as progressive education aroused among the philosophically minded ones. Measurement of anything and everything in education became the rallying center of this movement. It seemed that anything that could be taught could be measured. Statisticians and statistical interpreters came quickly into demand. The scientific attitude became popularized, though definitions, as applied to education, varied. Yet it was agreed that one of the first requirements of the scientific attitude is objectivity, and so from the superintendent's survey to the classroom quiz a desperate effort was made to be objective. For a while even qualitative subjectivity was in ill repute.

While the initial enthusiasms, which motivated both movements, have not by any means spent themselves, both groups have sensed the need of pausing to evaluate present progress and, possibly, to join forces before proceeding. The interpreters of the philosophical movement and the interpreters of the scientific movement in education have too frequently been in unfortunate conflict. By their natures, these two movements complement each other. The function of science is to analyze, compare, and describe our system of education; the function of philosophy is to evaluate, integrate, and give direction to our system. Science indicates where we are: philosophy suggests where we are going.

The writer of this article has been subject to the enthusiasms inherent in both

movements, and for the past three years he has been attempting to express both enthusiasms harmoniously in a practical classroom situation. The subject has been civics for high-school seniors. Civics, through its direct carry-over value into adult life, permits as much philosophical planning as any subject in the curriculum; but, by the same token in view of present social conditions, the pressing need to determine the effectiveness of such "progressive" instruction demands a corresponding amount of scientific measurement. The double nature of the task is as challenging as it is difficult. The writer can as yet give no definite conclusions, cannot even give a proved technique. Instead, he offers his experiences in this work as an invitation to collaboration and assistance. In order to keep within the limits of this article, the attempts to apply the principles of progressive education to public-school civics can be mentioned only briefly. They must be considered only as attempts, but they indicate an effort to respond to the intuitive values contained in this new educational philosophy.

The objectives of the course in civics are three: (1) the development of a civic attitude reflecting fairness, tolerance, practical idealism, and an anxious concern for the general human welfare, (2) the development of a consistent, critical, objective method of thinking in interpreting facts and in meeting the problems of society, (3) the provision of a working fund of socio-civic information to serve as a basis for civic attitudes and social thinking. State law requires the teaching of civics in California high schools for reasons that are generally accepted; but high-school students had nothing to do with this law and know nothing of these reasons. Consequently, the first week is spent in developing an interest in civics by considering such questions as these: What is government? What is democracy? What is the United States? What is patriotism? Why study civics? The teacher tries not to indoctrinate or to superimpose the answers to these questions on the student's mind or personality. As a matter of information, one does know the final answers. As far as the class creates answers, however, they are the product of the mental and emotional activities of the students in a socialized classroom, where the teacher is only a participating director.

During this time many prejudices come to light, and so each student undertakes to write a personal history of his prejudices. Finally, the members of the class construct their own principles of sound thinking to guide them in the consideration of all future work. The subject matter of the course is divided into broad units. For each unit the class composes the title question and subordinate questions to be answered concerning that phase of civics. Student committees select the background of information to be studied. Student chairmen divide up the work for their committee members. Elected student leaders give the final reports and lead the class discussion. The teacher in charge thinks he knows intuitively that this environment is causing growth in civic attitudes and civic thinking ability. Yet it is difficult to measure how much growth is going on. What methods produce the most growth? Are civic attitudes and civic thinking ability developed singly or together? Progressive practices in education have been attempted; now comes the need for scientific measurement.

One is justified in asking at this point whether civic attitudes and the ability to think can really be measured. Either a positive or a negative answer is defensible, until definite proof can be offered; and there are few satisfying signs of objective proof as yet. Also, either answer can find support in reputable educational circles. The answer here is "perhaps," and on that assumption the following work is reported.

ESTABLISHING CRITERIA OF VALIDITY

In the days when essay questions were practically the only kind of examinations given, each teacher extracted subjectively from a question such evidence of student growth as he was seeking. For most teachers, this evidence was probably factual information. With the advent of objective examinations teacher subjectivity was removed, but the purpose of the test still was factual. Objective methods made standardized national tests possible, but most of them claimed to measure only factual knowledge. A very few of them claimed to measure civic attitudes, civic thinking, or both. The writer has tried all of these in his classes, but with such nondescript results that he considers them of little value. The chief criticism against these tests is that their only criterion of validity is the judgment of some experts. The belief of some social-science authorities that a certain question ought to measure attitudes or thinking ability is quite different from determining whether it actually does. It seems logical to the writer that the standard of validity must be drawn from the classroom itself. Therefore, the first step in the testing program, to measure the previously stated objectives, is to establish a criterion of validity. Because objectivity admits of a soundly scientific technique, the questions constructed are objective, although there is still much to be learned about essay questions.

If a high-school senior undertakes an original description or solution of a social problem of sufficient scope to permit him to deal with the phase of the problem most interesting to him, his description or solution should contain some evidence of his present civic attitudes and ability to think through a civic situation. On this assumption, each student is asked to write three papers, five or six pages long, during the semester. In order to extract evidence with some degree of accuracy, the teacher must not only know exactly what he is looking for but must devise some method to control his subjective judgment as much as possible. During the past three years, the writer has examined all statements of desirable civic outcomes in attitudes and thinking ability he could find, and constructed a weighted scale of grading. The percentages attached to each item were determined arbitrarily by the writer's opinion. Each paper was read and reread carefully, and then appropriate points were assigned to it. The sole purpose of the scale is to put a close-fitting harness on the teacher's subjectivity. Subjectivity in itself is not a thing to be shunned; in a large measure it represents the teacher's character and years of professional training. It is uncontrolled, and consequently unprotected, subjectivity that is undesirable; controlled subjectivity is the purpose of the following scale.

OBJECTIVE MEASUREMENT IN HIGH SCHOOL CIVICS 525

GRADING SCALE FOR WRITTEN PAPERS IN CIVICS

I. Organization—20 per cent

1. How logical and coherent is the presentation of the subject?

Exceptional 20-17

Good: above average 16-13

Fair: merely adequate 12-6

Poor: confusing 5-0

II. Quality of Civic Attitude—40 per cent

1. How well does the student demonstrate in his paper a concern for the welfare of all?

Constantly and vividly 10-9

Intermittently but sincerely 8-6

Casually 5-3

Very slightly 2-0

2. How fair and tolerant is this concern?

Consistently and anxiously 5

Evident except where strong prejudices are involved 4-3

Indifferent if it is not inconvenient 2-1

Generally intolerant and unfair 0

3. How much evidence does the student show of having personally established dynamic ideals of citizen participation in society?

Active and very personally committed 9-8

Active but impersonal 7-5

Casual, passive interest 4-2

Completely unconcerned 1-0

4. How much does his treatment of the problem reflect his own idealistic belief in what the social institutions concerned should be?

Vividly and fairly completely 9-8

Fairly clear but incomplete 7-5

Casual, passive interest 4-2

Completely unconcerned 1-0

5. How much does the student show a zeal for the truth by his willingness to remain open-minded and to avoid dogmatic conclusions until he possesses all facts?

Very evidently open-minded; anxious for more facts 7-6

Apparently open-minded; open to new facts except where unconsciously prejudiced 5-4

Many prejudices; open-minded only to facts supporting his prejudices or not affecting them 3-2

Dogmatic; mind completely made up 1-0

III. Quality of Civic Thinking—40 per cent

1. How well does the student perceive the meanings and implications of the facts at his disposal?

So fully that he thinks inductively from the facts 8-7

Adequately interprets them 6-4

Attempts some interpretation 3-2

Merely states the facts 1-0

2. How well does the student recognize both sides of the question?

By thorough analysis of both sides 6

By adequate enumeration of points on both sides 5-4

By casual intimation of arguments on opposing sides 3-2

By ignoring the opposing side 1-0

3. How well does the student subordinate his emotions to his thinking processes?

Entirely free from emotional prejudice or clearly recognizes sources of prejudice 6

Subject only to particularly strong emotional prejudices 5-4

- Emotions give strong bias to thinking 3-2
- General emotionalizing instead of thinking 1-0
- 4. How much evidence does the student show of original thinking in preparing his solution or conclusions to the problem?
 - Much original thinking and selection of original material 10-9
 - Original thinking on easily accessible material 8-6
 - Original selection of material but little original thinking 5-3
 - Little or no originality 2-0
- 5. How feasible or practicable is the student's solution or conclusions to the problem?
 - Immediately and completely applicable 10-9
 - Completely applicable at some later time 8-6
 - Partially practicable now or later 5-3
 - Not feasible or practicable 2-0

In this scale 80 per cent (Parts II and III) represents a detailed description of the desired outcomes in civic attitudes and in thinking ability. Each outcome has been divided into four degrees of attainment. The range of points that can be given to any one degree of attainment has been purposely limited to three in the hope of controlling teacher subjectivity as effectively as possible. For the purpose of giving the student a grade on his paper, the score on the first part of the scale, "Organization," is added to the other scores to make the total score for the paper. For the purpose of creating criteria of validity, each student's total scores under "Quality of civic attitude" and under "Quality of civic thinking" are recorded for each of the three papers written. At the end of the semester, the average score for each student in these two divisions is determined. The process is completed by setting apart the students in the highest 25 per cent and the students in the lowest 25 per cent of each of the two groups as the standards of validity against which the test questions are run.

Two difficulties arise at this point. First, do the students "fake" their attitudes by guessing what the teacher wants? The writer at the start did not place the scale in the hands of the students but last year gave each student a copy. The only noticeable difference was that the second plan encouraged a better organized and more pointed paper. The little "parroting" of attitudes attempted was easily detected and contrasted obviously with the student's actual treatment of the problem. In regard to civic thinking, the fact that the student knew how he was expected to think through the problem seemed to help him to give a true picture of the quality of his civic thinking.

The second difficulty is more fundamental. In the experiment this past year, 70 per cent of those in the high group in civic attitudes were also in the high group of civic thinking ability; and 40 per cent of those in the low group in civic attitudes were also in the other low group. Experiments before this year, although of a more preliminary nature, revealed the same high duplication. Several questions may now be raised. Are superior attitudes and superior thinking ability so interrelated that they will always tend to appear together in any given person? Is it possible that either one is merely a phase of the other? Or are both merely phases of some third trait more fundamental than either of these two? Only further research can answer these questions. For the present, the writer is

unable to differentiate his test questions between these two criteria of validity; a question that is valid for one is also valid for the other. One conclusion, however, can be established definitely: these criteria measure something very different from factual information. The criterion for factual information was determined by use of the *Hill Test of Civic Information*¹ and the *Brown-Woody Civics Test*,² Parts I and II; and the correlation coefficient between that criterion and the criteria for civic attitudes and civic thinking was so low, approximately, 25 per cent and 30 per cent, that the relationship is negligible.

TEST CONSTRUCTION

In the three-year course of this experiment, at least a hundred questions have been constructed in the search for a valid measure of the attainment of the objectives. At the present time, only ten questions have been permanently retained for their consistent validity. However, when these ten questions were used as a pre-test and, a semester later, as a final test, 10 per cent of the class either showed no improvement or lost points in attitudes and thinking ability. None of this 10 per cent was in the high 25 per cent group, determined by written paper scores, and 6 per cent in this 10 per cent was in the low 25 per cent group. Therefore, in spite of the validity of the questions on the written paper scale, the writer obviously does not have any ultimate measure of civic objectives to offer. Of the many types of objective questions, practically all have been tried in this experiment. The most successful type so far, as determined by the present validity scale, is an elaboration of the "matching" question. Two examples are given here to indicate the nature of the questions evolved during this experiment.

I. The questions in Column A have best answers in Column B. Select the best answer by number, and place the number in the space at the end of the question.

A

- a. What is the chief reason why third parties have never acquired a strength sufficient to carry a national election?
- b. Choose three reasons that would form a logical argument in favor of voting for a third party even if the third party could not win the election
- c. Under what condition would it be unwise to vote for a third party if it could not win the election even though you preferred the policies of the third party?
- d. In what two ways can you work for improvements in the platform of a major party?

B

1. The third parties are too radical to be safe.
2. A person disapproves of the policies of both major parties.
3. The major parties have more money to spend on a campaign.
4. A person may vote for delegates to major parties who favor reform.
5. Voting for a third party indicates a desire for the major parties to adopt the third party's main plank.
6. The major parties eventually take over the most popular planks in the third party platform.
7. One major party's platform is distinctly more valuable than the other's.
8. The candidates and platforms of both major parties are about equal.

¹ Howard C. Hill, *A Test in Civic Information*. Bloomington: Public School Publishing Co., 1926.

² Arold W. Brown and Clifford Woody, *Brown-Woody Civics Test*. Yonkers-On-Hudson: World Book Co., 1928.

II. Column A contains suggested provisions for a city charter of the city-manager type. Beneath each provision in the space headed "For," place the number of the *best* argument from Column B *in favor* of the provision; in the space headed "Against," place the number of the *best* argument from Column B *against* the provision.

- | A | B |
|--|--|
| a. The city manager to be elected by the people instead of being appointed
For
Against | 1. City government is a business that is practically the same in all localities. |
| b. The city manager required to be at the time of his election a resident of the city
For
Against | 2. The city manager should be entirely free in choosing his means and methods of city administration. |
| c. No one to be selected city manager unless he has had experience in city government
For
Against | 3. The elected representatives of the people should have sole power to determine local policies. |
| d. All the important appointments made by the city manager to be approved by the Council
For
Against | 4. Good government demands that the official be familiar with local conditions. |
| | 5. Past contacts with politics are undesirable in a city manager. |
| | 6. As a principle of democracy, the voters or their representatives should directly control the most important officers. |
| | 7. The civil-service system is not accurate in determining the qualifications. |
| | 8. Good city management requires the services of an expert. |
| | 9. The average citizen is not able to devote the necessary time and thought in choosing a city manager. |

These questions appear to be more suited to measuring civic thinking ability than civic attitudes at first glance. Yet the fact that they rate high on both criteria of validity can safely justify only one conclusion: these questions do measure something other than civic information.

The technique of ascertaining validity is comparatively simple. The test papers of those students in the highest and lowest quartile, as determined by scores on the written papers, are set aside. The errors made by each group on the questions (or parts of questions) intended to measure civic attitudes and thinking ability are recorded. The question or part of a question is not considered valid unless several more members of the low group have missed it than those of the high group. By dividing the total errors made by both groups on a given question by the total membership of both groups, the approximate percentage of difficulty of the question can be determined. This is valuable so that the parts of a question can be rearranged in an ascending order of difficulty.

CONCLUSION

Experiments in a new field seldom have any immediate value, and this one is no exception. Apparently, many mistakes have to be made and many wrong paths taken before the right path can be found. The present writer has no contribution of fact to make. He offers this description of one approach to the

problem to anyone who may see in it the germ of a new idea. Whatever claim it has to importance lies, first, in its intent, which may suggest new possibilities for further research, and, second, in the stimulating effect upon the teaching methods employed.

Philosophy in education has re-evaluated the functions and purposes of instruction and has suggested new, child-centered methods; science in education has developed preliminary techniques of concise measurement capable of diagnostic interpretation. The teacher has through the classroom a constantly available laboratory. If this study has revealed in a small way the challenging opportunity open to all teachers for progressive, forward-looking experimentation in bringing these two fields together, it has succeeded.

Some Literature of Education in the United States, 1936*

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The books and periodical literature of education during the present year were as voluminous as in the preceding year¹ and dealt with as many phases of this extensive subject. This year as then the literature has been too vast for any one person to review at all adequately. As in every recent year there have been wide publication and discussion of higher education, the curriculum, secondary education, elementary education, adult education, administration, finance, and many other features of this great social undertaking. The literature of all or even of most of these various aspects of American education cannot be discussed or even listed in the present article.

In the main, as in 1935, textbooks and doctoral dissertations are not here included, nor has any effort been made to view any materials except those dealing with education in the United States. Not all of these, of course, have been examined. Again, for the sake of convenience it has seemed necessary in this review to divide into rather broad groups the educational literature of the past year.

GENERAL

*Basic Student Activities*² is intended as a guide for the direction and administration of extra-curricular activities, for home rooms, clubs, and assemblies in junior and senior high schools. The book suggests rich materials and sensible procedures. Alonzo O. Briscoe's *The Size of the Local Unit for Administration and Supervision of Public Schools*³ is an approach to the problem of administrative reorganization. An analysis of public educational budgetary methods and a guide for courses in school finance and budgeteering may be found in *Budgeting in Public Schools*,⁴ a book that should help managers of schools do this part of their job a trifle less politically and in a more businesslike manner. *The Teacher and School Organization* by Leo M. Chamberlain⁵ deals with the organization and administration of education from the standpoint of the classroom and teachers, with emphasis upon the coöperation of teachers. A. Gordon Melvin's *The Activity Program*⁶ is dedicated to the memory of Francis W. Parker, "the father of progressive education in America." It is a sequel to the author's earlier books on

* Unless otherwise noted the books and articles mentioned were published in 1936.

¹ Edgar W. Knight, "Literature of Education in the United States, 1935," in the *Social Studies*, February, 1936.

² Joseph Roemer, Charles F. Allen, Dorothy A. Yarnell. New York: Silver, Burdett & Co., 1935.

³ New York: Bureau of Publications, Teachers College, Columbia University, 1935.

⁴ Chris A. DeYoung. Garden City: Doubleday Doran & Co.

⁵ New York: Prentice-Hall, Inc.

⁶ New York: John Day Co., in association with Reynal and Hitchcock.

progressive education, especially his *Building Personality*,⁷ *Progressive Teaching*,⁸ and *The Technique of Progressive Teaching*,⁹ and is designed to offer suggestions for the development of activities in the public schools.

R. W. Frederick and P. H. Sheats in *Citizenship Education Through Social Studies*¹⁰ undertake to derive a curriculum in this field from a statement of their aims, "to build a social-studies program consistent with a stated point of view, both in respect to the general aims of education and to the special purpose of the social subjects," and this purpose has been creditably met. In *Science and the Public Mind*¹¹ appears a survey of conditions in an age of extraordinary scientific advances, which are only faintly understood or appreciated by the general public. Science has failed to reach the public because of the indifference of educators and of scientists, lack of adequate teachers, the irresponsibility of science, and the low esteem in which the "popularization" of science is held; and it may have to be presented by the agencies of adult education. A rather brief but common sense review of modern education and modern educational methods by a man who has given many years to the instruction of boys may be seen in *When Boys Go Off to School*.¹² Rutledge is not caustic but he is frank, and his sympathy is for the students as human beings rather than for the system under which young people today are expected to get educated. Howard D. Langford's *Education and the Social Conflict*,¹³ a Kappa Delta Pi Research Publication, is said by the advertising office to offer a challenge that "thinking educators" cannot ignore. The author craves a new social order patterned upon the model of Soviet Russia, but neither the society, which voted Langford one-half of a thousand-dollar award for the book, nor the general editor of its research publications, who provides the foreword to this vigorous argument for radical social reconstruction, assumes any responsibility for the views presented in the book, which, after being forced through "innumerable revisions," finally follows closely the economic theory of Karl Marx.

In the area of both the curriculum and the administration of secondary education appear a dozen daring plans developed out of coöperative projects by the Society for Curriculum Study.¹⁴ The volume is edited by Samuel Everett with the aid of twelve contributors who discuss various phases of the American high school around the general thesis that "American high schools must be reconstructed." In it account is taken of the plight of American youth, the philosophy of the new curriculum, the need for new schools for a new day and for social direction for education, education as a function of the community, and other issues. The authors' judgment of secondary education may be seen by the assertion of one of the contributors to the volume: "Schoolmen are concerned because

⁷ New York: John Day Co., 1934.

⁸ New York: D. Appleton & Co., 1929.

⁹ New York: John Day Co., 1932.

¹⁰ New York: Row, Peterson & Co., to be reviewed in an early issue.

¹¹ Benjamin C. Greenberg. New York: McGraw-Hill Book Co., 1935.

¹² Archibald H. Rutledge. New York: Fleming H. Revell Co., 1935.

¹³ New York: Macmillan Co.

¹⁴ *A Challenge to Secondary Education*. New York: D. Appleton-Century Co., 1935.

curricula which were bad for the high school pupils of ten years ago are utterly intolerable for the thousands of adolescents who today linger on in school because they haven't anything else to do." W. H. George's *The Cinema in School*¹⁵ promises to describe the ways in which this modern device may be used to fullest advantage in educational institutions, but the volume is mainly a disguised advertisement of cinema apparatus. Important is *The Social Studies Curriculum*,¹⁶ the fourteenth yearbook of the department of superintendence of the National Education Association of the United States, which deals with those adjustments in the curricula of the social studies in the junior and senior high schools which recent social and economic conditions have "made necessary and vital." The commission on the social studies curriculum points to the work of three earlier commissions as influences on the present work: the publications of the President's research committee on social trends (1933),¹⁷ thirteenth yearbook of the department of superintendence of the National Education Association on *Social Change and Education*, and to the work of the American Historical Association's commission on the social studies.¹⁸ Emphasis is given to the importance of continuous curriculum revision.

An interesting analysis and discussion of attempts by partisan and privileged groups to influence young people by propaganda may be found in *Education and Organized Interests in America*,¹⁹ which stresses the need for organized education to defend the larger good against the wiles of private interests and for teachers to propose and advance new bases in belief and conduct. The book contains a vast amount of information and is carefully documented. *Liberty vs. Equality*,²⁰ a thesis of which is that the principles of liberty and equality on which this country was established are antagonistic, is the result of an effort to understand certain political and social problems as these affect education and deplores regimentation and lack of liberty. Two volumes of extraordinary interest, by two university presidents, are Robert M. Hutchins' *No Friendly Voice*²¹ and Isaiah Bowman's *A Design for Scholarship*,²² each volume made up principally of addresses given by each in recent years and revealing in part his educational philosophy. The subject matter of *The Relation Between Morality and Intellect*,²³ a compendium of evidence on the subject gathered from psychology, criminology, and sociology, lies especially in the field of social psychology. *Education and Social Dividends*,²⁴ the second volume in the Kappa Delta Pi Research Publications, seek to offer principles and plans essential to a society in which "proportional opportunity" is assured all its members. The author seems convinced that

¹⁵ New York: Pitman Publishing Corporation, 1935.

¹⁶ Washington, D.C.: National Education Association.

¹⁷ *Recent Social Trends in the United States*, New York: McGraw-Hill Book Co., 1933.

¹⁸ *Conclusions and Recommendations of the Commission*. New York: Charles Scribner's Sons, 1934.

¹⁹ Bruce Raup. New York: G. P. Putman's Sons.

²⁰ William F. Russell. New York: Macmillan Co.

²¹ Chicago: University of Chicago Press.

²² Baltimore: Johns Hopkins Press.

²³ Clara Frances Chassell. New York: Bureau of Publications, Teachers College, Columbia University, 1935.

²⁴ Will French, New York: Macmillan Co., 1935.

in the future the economic interests of man must yield to his social interests. *Reading Readiness* by M. Lucile Harrison²⁵ covers the psychological, physical, and personal factors which influence readiness for reading. The book brings together from articles and research publications considerable knowledge concerning reading.

New Horizons for the Child,²⁶ by the founder and organizer of the Progressive Education Association of which he was for some years president, and founder of the Chevy Chase Country School, who seeks to show parents and teachers how to develop in children free and at the same time disciplined personalities should be read in connection with *One Foot on the Ground*,²⁷ by another Cobb who examines into the extravagant promises of the Progressives and makes a plea "for common sense in education." *Schoolhouse in the Foot-hills*,²⁸ by Ella Enslow and A. F. Harlow, tells of successes and failures of a teacher in the mountains of Tennessee. Francis B. Brandt, who was connected for nearly a third of a century with the public schools of Philadelphia, has brought together, in *Advanced Thinking in American Education, 1895-1920*,²⁹ his numerous educational papers, addresses, reviews, letters, and documents, along with "A Syllabus for a Science of Education." Isaac L. Kandel excellently edits the *Educational Yearbook*³⁰ of the International Institute of Teachers College, as he has done for a dozen years, the present volume dealing with teachers' associations in twenty countries. Frederick P. Keppel's *Philanthropy and Learning, With Other Papers*³¹ discusses the relation of these two interests. B. B. Bogoslovsky's *The Ideal School*³² presents in fictional form an educational plan that seeks to use the best in progressive education. John Finley's *The Mystery of the Mind's Desire*³³ is the Kappa Delta Pi lecture for 1935. James S. Tippet and the teachers of the Parker school district at Greenville, South Carolina, have described the work accomplished during the past ten years in those schools.³⁴ The book shows how modern methods of education have been adopted in a rather large school system and contains much practical information for school districts and administrators. John K. and Margaret M. Norton's *Foundations of Curriculum Building*³⁵ adds to the literature of this field, which has been worked in extensively in recent years. Douglas Waples and H. D. Lasswell's *National Libraries and Foreign Scholarship*³⁶ concerns itself especially with comparative librarianship in the United States and several European countries.

Important publication on examinations include *Conference on Examinations*³⁷

²⁵ Boston: Houghton Mifflin Co.

²⁶ Stanwood Cobb. Washington, D.C.: Avalon Press, 1934.

²⁷ Ernest Cobb. New York: G. P. Putnam's Sons, 1932.

²⁸ New York: Simon & Shuster, 1935.

²⁹ Camden, N.J.: Haddon Craftsmen, Inc., 1935.

³⁰ New York: Teachers College, Columbia University, 1935.

³¹ New York: Columbia University Press.

³² New York: Macmillan Co.

³³ New York: Macmillan Co.

³⁴ *Schools for a Growing Democracy*. New York: Ginn & Co.

³⁵ Boston: Ginn & Co.

³⁶ Chicago: University of Chicago Press.

³⁷ Paul Monroe, editor. New York: Bureau of Publications, Teachers College, Columbia University.

and the *Construction and Use of Achievement Examinations*.³⁸ The first volume contains a verbatim account of a conference held at Folkestone, England, in June, 1935, under the auspices of the Carnegie Corporation, the Carnegie Foundation for the Advancement of Teaching, and the International Institute of Teachers College, Columbia University, and is a part of the international inquiry on school and university examinations authorized five years ago by the Carnegie Corporation. A preliminary conference was held at Eastbourne, England, in May, 1931. The present volume reports the concluding conference at which each of several national committees gave an account of its proceedings and results. The other volume here mentioned was prepared under the auspices of a committee of the American Council on Education, with Herbert E. Hawkes as chairman, and contains discussions of the identification and definition of objectives to be measured, the theory of test construction, the construction of tests, and examinations in the major subject fields. Here one may find also (chapter x) a discussion of the uses and abuses of examinations, in which teachers and administrators are becoming increasingly interested. The book gives a consensus of thirteen leaders in education who try to give the best that is known in this country about examinations, including the principles and philosophy back of testing and examining. A somewhat technical treatment of examinations is *The Prognostic Value of University Entrance Examinations in Scotland*,³⁹ a publication of the Scottish Council for Research in Education, which embodies the results of a part of an inquiry into the prognostic value of examinations that was initiated by the International Institute of Teachers College, Columbia University. The volume, which deals with the preliminary examination of the entrance board of the Scottish universities and the leaving certificate examination of the Scottish education department, in relation to success in the arts, pure science, and medicine at the university, throws considerable light on educational practices in Scotland.

Edwin R. Embree in "Education for Negroes—Divided We Fall"⁴⁰ discusses the problem of the education of the Negro in the United States and points out the inequalities in Negro education and the discriminations against the Negro in the public school system. An excellent study, by a competent foreign observer, of conflicting races in the United States is Bertram Schrieke's *Alien Americans*.⁴¹ For purposes of this article the most important chapters in the book are "The South and the Negro" and "Negro Education."⁴² The study was made on invitation of the Julius Rosenwald Fund, by a graduate of the University of Leiden, who had as preparation for it eighteen years' educational experience in the Dutch East Indies.

The subject of academic freedom continued to be discussed during the year. Gerald Chittenden in "What Is Academic Freedom?"⁴³ suggests that it has been

³⁸ Boston: Houghton Mifflin Co.

³⁹ London: University of London Press, Ltd.

⁴⁰ *American Scholar*, Summer 1936.

⁴¹ New York: Viking Press.

⁴² Pp. 104-182.

⁴³ *Scribner's Magazine*, February, 1936.

used as an excuse for much muddy opinion. Scholars are expected "to speak only on that which they know and to testify only to that which they have seen,"—free to speak and write on those subjects "on which they have earned the right to be heard." Academic freedom is something "to be achieved rather than received." This is the view expressed by Charles Wesley Flint in "Academic Freedom" his baccalaureate address at Syracuse University in 1935.⁴⁴ An important compendium of articles on civil liberty, freedom of speech, academic freedom, teachers' oaths, and organizations for and against educational restrictions appears in Julia E. Johnsen's *Freedom of Speech*.⁴⁵

A severe criticism of courses in education by teachers who have passed through them and into the practical field appears in a study by Roscoe G. Linder⁴⁶ whose findings lead him to urge, among other recommendations, that courses in special methods be reduced and those in subject matter be increased and that less time be wasted through duplication of courses,⁴⁷—criticisms that have been loud since the beginning of courses in so-called professional education in this country. Linder discloses little that was not already known; but it may be tonic to have our attention again called to the sins of teacher-training schools, which may yet become penitent and abandon their ways of pedagogical wickedness.

HIGHER EDUCATION

Brief discussions of the improvement of college teachers and teaching appear in *Yearbook XXIV* of the National Society of College Teachers of Education,⁴⁸ which contains the abstracts of papers presented on that subject at the St. Louis meeting of the society in February, 1936. "Effect of Depression and Recovery on Higher Education"⁴⁹ is the outline of an exploratory study of the higher educational impact of the depression, by Committee Y of the American Association of University Professors, in an attempt to sketch the field of higher education since 1928 and to examine the problems that have come into prominence during that period. Presumably the full report of the Committee Y will soon be forthcoming. *The Educational Record* continued its discussions of several phases of higher education. In the issue of October, 1935,⁵⁰ Max McConn pointed out the uses and abuses of the old type and the new type examinations, and Raymond Walters examined into the question of restricting the number of professional students and inclined to the view that most of the perplexities on the matter could be removed, if quality rather than quantity were emphasized in professional preparation for teaching, engineering, law, and medicine. In the issue of January, 1936,⁵¹ Claude M. Fuess discussed the persistent problem of college admissions and

⁴⁴ *The Educational Record*, October, 1935.

⁴⁵ New York: H. W. Wilson Co.

⁴⁶ *An Evaluation of the Courses in Education of a State Teachers College by Teachers in Service*. New York: Bureau of Publications, Teachers College, Columbia University, 1935.

⁴⁷ P. 136.

⁴⁸ Chicago: University of Chicago Press.

⁴⁹ *Bulletin of the American Association of University Professors*, January, 1936.

⁵⁰ Washington, D.C.: The American Council on Education.

⁵¹ "From Secondary School to College."

voted for "entrance examinations of some sort, despite their not infrequent abuses"; Walter A. Jessup discussed some implications of the Pennsylvania educational survey and urged the necessity of individual consideration of the student by the school; Virginia C. Gildersleeve told how state licenses to teach "discourage educated persons from teaching" in the public schools; I. L. Kandel pointed out the significance of the conference of the international examinations inquiry, stressed the educators' responsibility for the guidance of their students, and warned against the substitution of testing for good teaching and the assumption that the new type tests provide substitutes "for the best in the old type, such as the essay"; Ralph W. Tyler discussed the subject of defining and measuring the objectives of progressive education; and Eugene R. Smith recent developments in the relations of schools and colleges.

*The Dean of the Small College*⁵² traces the origin of this office, its vital importance in the small college, its recent development, and the variety of functions and practices followed in it. *And Gladly Teach*,⁵³ the reminiscences of an undergraduate at Williams and for half century a teacher of English there, at Princeton, and at Harvard, is one of the most delightful books of recent years and an important chapter in the history of higher education in the United States. From this book appears the conservative character of much that went on (and that still goes on) in the colleges, as well as the departmental jealousies and the inanities of faculty meetings, when fundamental questions were avoided and precious time was wasted in vague talk about hideous administrative trivialities. "The whole tendency of American institutions is to breed ten administrators to one real teacher. I used to pass University Hall with something of the small boy's dread of passing a cemetery: for teachers lay buried there under their roll-topped desks."⁵⁴

Somewhat significant, because it reflects the effort made since the onset of the depression to reduce educational costs and to require students in higher educational institutions especially to bear more of the cost of their instruction, is William H. Stauffer's *Higher Education in Virginia*,⁵⁵ a report made at the request of Governor George C. Perry and submitted to the general assembly in January, 1936. The report covers scholarships, state student loan funds, and costs of instruction. Among the recommendations of Stauffer are the following: that unfunded tuition scholarships at the higher educational institutions of the state be limited to undergraduate students from Virginia during the first four years of collegiate work, and that the number of such scholarships should not at any time exceed in any institution one-fifth of the enrollment of Virginia students in undergraduate work for the previous year; that the state student loan funds be taken over directly by the state and operated under the control of the state comptroller; that a re-allocation of functions to be performed by

⁵² Clyde A. Milner. Boston: Christopher Publishing House.

⁵³ Bliss Perry. Boston: Houghton Mifflin Co., 1935.

⁵⁴ P. 257.

⁵⁵ Richmond, Va.: Division of Purchase and Printing.

the several higher education institutions of the state be made; and that because of the "excessively high cost of instruction in the School of Education at the University of Virginia and the relatively small number of students enrolled," unless a reorganization within a reasonable time can be made to reduce such cost by increased enrollments or reduction in staff, "this function should be withdrawn from the fields of instruction permitted the University of Virginia."

A similar interest appears also in *The Evaluation of Higher Institutions*, by John Dale Russell and Floyd W. Reeves,⁵⁶ as Volume VII (Finance) of a series of monographs based on a study made for the committee on revision of standards of the commission on higher institutions of the North Central Association of Colleges and Secondary Schools, through the joint support of that association and the General Education Board. "Fifty-seven higher institutions located in all parts of the area in which the North Central Association operates volunteered to assist in the survey."⁵⁷ President L. D. Coffman of the University of Minnesota says that, in the opinion of the committee, "this is the most comprehensive and constructive study of this particular problem which has ever been made."⁵⁸

Certain obstacles in the path of American college professors are discussed by Carl Joachim Friedrich in "Blind Alleys."⁵⁹ These obstacles to excellence "in thought or writing" include "deanocracy,"—emphasis upon administrative machinery and mechanics in higher education—the powerful grip of the "dead hand of professional orthodoxy," excessive departmentalism, narrow specialization, the curse of bigness, the lack of room for "men who show an inclination to explore"⁶⁰ and the lack of a "fertile soil for the growth of pioneers of the spirit."⁶¹ Neither the size of student body nor of plant can make up for the lack of "really choice spirits" in college faculties.

"Education on a Mountain"⁶² is the story of that extraordinary effort at Black Mountain College in the hills of North Carolina, an enterprise begun in 1933 under adverse conditions by a group of disaffected teachers and students who broke away from Rollins College in Florida to follow Professor John Rice, whose dismissal by that institution led to Winter Park an investigating committee of the American Association of University Professors, who published in the *Bulletin* of the organization in November, 1933, a ten-thousand word report on the row. Adamic thinks that the BMC is a challenge to many assumptions in higher education and that its idea, properly encouraged, is capable of "revolutionizing American education." But Bernard De Voto in "Another Consociate Family" in the same publication⁶³ vigorously disagrees with Adamic and raises the question whether there is anything very novel in many of the so-called

⁵⁶ Chicago: University of Chicago Press, 1935.

⁵⁷ P. vi.

⁵⁸ P. ix.

⁵⁹ *Atlantic Monthly*, February, 1936.

⁶⁰ P. 240.

⁶¹ Pp. 241.

⁶² Louis Adamic, *Harpers Magazine*, April, 1936.

⁶³ Pp. 606-608.

present-day experiments, including BMC. In doing so he very properly invokes a bit of history.

"Educational Objectives of a Liberal College"⁶⁴ include the acceptance by the college of the fact of social change and the need for experimentation and the responsibility for an active and constructive attitude toward social change. An unusual volume⁶⁵ is a handbook, prepared by President Edward C. Elliott of Purdue, M. M. Chambers of Ohio State University, and W. A. Ashbrook, of Kent State College, under a grant to Purdue University by the Carnegie Corporation of New York through the Carnegie Foundation for the Advancement of Teaching, intended for the use of college and university governing boards to whom it is dedicated,—to those "who unselfishly serve as the sentinels of common sense to guard the gates of the places of uncommon sense." In this book the twenty thousand college and university board members, two thousand of whom are annually new, can find authoritative answers to nearly six hundred pertinent questions on the government of higher education, which any competent trustee must sooner or later directly or indirectly encounter. Here is found possibly the best available solution given from the best available evidence concerning questions ranging from qualifications of board members to the relation of the governing board to the public, the students, the faculty, to the president, and to the educational program. It will be unfortunate if wise use is not made of the valuable material in this volume, which reflects among other matters the acute public consciousness of the costs of higher education as does also the volume on higher education in Virginia.

Of considerable historical importance in higher education is J. H. Denison's *Mark Hopkins*,⁶⁶ the life story of the man who for thirty-six years served as president of Williams College, one of the ablest and most successful of the old-time college presidents, about whom it has been said that he would make the ideal university by placing himself at one end of a log and a student at the other. The book tells not only of this great teacher and leader but also the story of education at Williams, especially from 1836 to 1872, the period of Hopkins' presidency. Of special interest are the accounts of his work as teacher, his emphasis on the development of the individual student, and his rôle as "arbitrator and harmonizer." The reconstruction of the early life of this man has been made possible by the recent discovery and partial publication of some old letters and documents. Elbert V. Wills' brief account of liberal, professional, and technical higher education in the United States⁶⁷ includes concise chapters on various phases of the subject from the beginnings at Harvard in 1636 to the present, with discussions of the colonial colleges, the state college, and the university, the movement for denominational colleges, professional, technical, and teacher training, the education of women, philanthropy in higher education, the growth of the college curriculum, graduate study and research, and other

⁶⁴ *Furman Bulletin*. Greenville, S.C.: Furman University.

⁶⁵ *The Government of Higher Education*. New York: American Book Company, 1935.

⁶⁶ New York: Charles Scribner's Sons, 1935.

⁶⁷ *The Growth of American Higher Education*. Philadelphia: Dorrance & Co.

topics. The bibliography is somewhat disappointing, in that it does not contain some important items on the subject.

James H. Easterby's *History of the College of Charleston*⁶⁸ contains the first systematic record of this old institution of higher learning, said to be the first municipal college to be established in the United States. It was chartered by the general assembly of South Carolina in 1785 and in 1837 was placed under the patronage of Charleston. The institution has been slow to yield to the pressure of modernity: stoves and grates were not displaced by a central heating plant until 1927, women were not admitted until 1918, the president got along without a secretary until 1914, courses in education were not accepted for degree credit until 1930, and it has completely avoided football—no stadium and no team.

"The Incredible 'Kitty' is Leaving Harvard"⁶⁹ is a brief but charming characterization of George Lyman Kittredge, his "incredible scholarship" and distinctive teaching methods, particularly in Shakespeare whose works he has taught at Harvard for a half century. "Kitty" did not bother to take a Ph.D. degree for "Who could examine me?" he once amiably asked. Henry Seidel Canby's *Alma Mater: The Gothic Age of the American College*⁷⁰ is a rare volume of keenly reminiscent observations of the American college of the early 1900's, especially of Yale, where he spent more than a score of years as a member of the faculty. The book, written in the author's usual happy style, recalls his *Age of Confidence*,⁷¹ a delightful book of recollections of life in Wilmington, Delaware. *Alma Mater* is a searching, backward look at Yale at a time when students "were too innocent of what economic parasitism was," when the student mind pretended to be flippant in everything but college loyalty,—a period that "bore some resemblance to the frontier of a generation earlier, . . ." Canby thinks that college life in this period represented "the last survival in American of the faith-in-energy and confidence-in-the-future of the pioneer experience in America." Then, as now, college students left home towns to find independence in the midst of opportunity, and then as now the undergraduate was coddled, as doses of instruction were wheedled into him. If the records of the past can be believed, higher education continues to have difficulty in getting through its adolescence.

John R. Tunis in his *Was College Worth While?*⁷² says that half of his mates of the Harvard class of 1911 are disappointed in their life work after twenty-five years away from Cambridge, deplores "the mediocrity of our lives, the mediocrity of our ambitions," and doubts whether for the majority of the members of that class college was worth while. Those who are disappointed seem to have expected to get rich, although in the main the chief ambition of these men "is to vote the Republican ticket, to keep out of the bread line, and to

⁶⁸ Charleston, S.C.: The College of Charleston, 1935.

⁶⁹ Lewis Nicholas. *New York Times Magazine*, April 19, 1936; but see contradiction of many legends in "Bowling Green," *Saturday Review of Literature*, July 4, 1936.

⁷⁰ New York: Farrar and Rinehart.

⁷¹ New York: Farrar and Rinehart, 1934.

⁷² New York: Harcourt, Brace & Co.

break 100 at golf." Perhaps the mediocrities would have remained mediocrities without going to college. Seven per cent of the 87 per cent of the class who married got divorced and 40 per cent of the divorces took place after the collapse in Wall Street in 1929. But there were fewer divorces among the members who married college women than among those who did not—one out of thirty to one out of seven. *Conference of Trustees*,⁷³ the proceedings of the second annual Conference of Trustees of Colleges and Universities, held at Lafayette College in April, 1936, deals with many of the responsibilities and problems of governing boards of educational institutions. *Higher Education and Society*⁷⁴ is a symposium of articles by a score of educators on scores of problems that seem to bother them: the relation of higher education to society, the organization of higher education, higher education and the control of environment (both physical and social), higher education and the training of the social technician, higher education and the creative arts, and higher education and the society of tomorrow. Very important as a reference book is C. S. Marsh's *American Universities and Colleges*, the third edition of a handbook of higher education.⁷⁵ Useful also is Alexander Brady's *The American State and Higher Education: The Legal, Political, and Constitutional Relationships*.⁷⁶ Statements by Robert M. Hutchins on his favorite educational theme, that of reorganizing higher education, include "The Confusion in Higher Education,"⁷⁷ "University Education,"⁷⁸ and *The Higher Learning in America*,⁷⁹ in which he urges a "wisely organized" educational system for the United States. Robert L. Duffus' *Democracy Enters College*⁸⁰ deals with college and American life, college tradition, democracy at school, the elective system.

EDUCATIONAL HISTORY

In connection with the recent tercentenary celebration of our oldest college Samuel Eliot Morison has been preparing a history of Harvard in four volumes. The first of these, *The Founding of Harvard College*,⁸¹ dealt with the origin and the ups and downs of the institution during the first decade and a half of its life. Two recent volumes, *Harvard College in the Seventeenth Century*,⁸² brings the fascinating story down to about 1800. The three volumes that have so far appeared have been marked by exhaustive scholarship and distinguished literary craftsmanship, which, along with the very important content, give an unexcelled history of the institution. These extraordinary pieces of writing in educational history abound also in an engaging humor. When the fourth volume appears no institution of higher learning will have a more comprehensive and eminent account of its life and work.

⁷³ New York: Consolidated Reporting Co.

⁷⁴ Norman, Okla.: University of Oklahoma Press.

⁷⁵ Washington, D.C.: American Council on Education.

⁷⁶ Washington, D.C.: American Council on Education, 1935.

⁷⁷ *Harpers Magazine*, No. 1037 (October 1936).

⁷⁸ *Yale Review*, Summer 1936.

⁷⁹ New Haven, Conn.: Yale University Press.

⁸⁰ New York: Charles Scribner's Sons.

⁸¹ Cambridge, Mass.: Harvard University Press, 1935.

⁸² Cambridge, Mass.: Harvard University Press.

Two valuable volumes on the early national American culture are Ervin C. Shoemaker's *Noah Webster: Pioneer of Learning*⁸³ and Harry R. Warfel's *Noah Webster: Schoolmaster to America*.⁸⁴ Here one can learn that the great lexicographer was not only a pioneer maker of spelling books and dictionaries but also an energetic nationalist and vigorous defender of the constitution, a pamphleteer extraordinary, a journalist and editor of parts, an educator, a founder of Amherst College, lawyer, keen student of politics and compelling writer on matters of public policy, translator of the Bible, historian of epidemic diseases, worker for an American copyright law, an able, versatile, and industrious man. Each volume contains an excellent bibliography. Shoemaker's book is highly documented. Warfel's is straightaway and uninterrupted narration. These books impress us with the amazing fact that this important figure in American educational history has been so long neglected. For Webster did more than write definitions. He helped mightily to give this country a remarkable uniformity of language.

An important contribution to the history of education in the Southern states is Charles W. Dabney's *Universal Education in the South*.⁸⁵ This work should be examined in connection with *Culture in the South*,⁸⁶ Virginius Dabney's *Liberalism in the South*,⁸⁷ *I'll Take My Stand*,⁸⁸ B. B. Kendrick and A. M. Arnett, *The South Looks at Its Past*,⁸⁹ and Howard W. Odum's *Southern Regions of the United States*.⁹⁰ Charles W. Dabney was one of the conspicuous builders of public education in the Southern states. His two volumes tell the story of the struggles for public schools in the states that formed the Confederacy and Kentucky, traces the evolution of Jefferson's idea of universal education, and explains the guiding principles behind the idea, setting out the facts and forces in those states that delayed them and those that finally gained the acceptance of schools for all the people. The first volume of 568 pages takes the story to 1900, and the second volume of 606 pages brings it down to date. A very comprehensive bibliography appears in the second volume, which tells also of the influence of the Conference for Education in the South, the Southern Education Board, and the General Education Board. The difficulty of organizing and supporting public education after the Civil War stands out most clearly in this work. It is carefully indexed and contains rich bibliographical materials. Using more than 700 varied indices and 600 maps, charts, and tables, Odum's *Southern Regions of the United States* attempts for the first time a realistic and comprehensive picture of southern regional culture,—probably the best thing of its kind ever to appear in this country. Naturally it falls in the literature of sociology and economics, but there is in the volume much material that bears directly or

⁸³ New York: Columbia University Press.

⁸⁴ New York: Macmillan Co.

⁸⁵ Chapel Hill: University of North Carolina Press, 2 vols.

⁸⁶ W. T. Couch, editor. Chapel Hill: University of North Carolina Press, 1934.

⁸⁷ Chapel Hill: The University of North Carolina Press, 1932.

⁸⁸ By Twelve Southerners. New York: Harper and Brothers, 1930.

⁸⁹ Chapel Hill: University of North Carolina Press, 1935.

⁹⁰ Chapel Hill: University of North Carolina Press.

indirectly upon the problem of education in the Southern states. Fifteen of the 664 large pages consist of bibliography and source material.

A century of private school education for young women under the auspices of the American Episcopal Church appears in Helen Louise Shaw's *The First Hundred Years of St. Mary's Hall on the Delaware, 1837-1937*.⁹¹ *History of Education in Washington*⁹² represents many years of research by graduate students under the direction of Professor Frederick E. Bolton, of the University of Washington. The volume is one of the several similar volumes in state histories of education to be published by the Office of Education, an enterprise that grew out of the work of a committee set up in 1930 by the National Society of College Teachers of Education, with Professor Stuart G. Noble, of Tulane, as chairman. The committee petitioned the federal commissioner of education to resume the publication of state educational histories, many of which were formerly published by the Office of Education. The present volume, giving the story of early territorial schools, organization and administration, school revenues, the development of secondary education, junior colleges, the University of Washington, the state college at Pullman, teacher training institutions, the certification of teachers, and private educational institutions is a valuable contribution to American educational history. It includes a comprehensive bibliography and adequate index.

A comprehensive, authoritative, and detailed story of the laboratory school of the University of Chicago from 1896 to 1903, when it was directed by John Dewey, appears in *The Dewey School*,⁹³ an account of one of the earliest organized experiments in what has come to be called progressive education. The authors, who were both teachers in the school, have brought together much material from hitherto unpublished accounts of the noted school, and have presented, interpreted, and appraised the facts in the light of developments in education during the past forty years. The introduction is by Dewey himself, who views the volume, "timely as well as historical in interest." Of special interest is the account of the evolution of his principles of education⁹⁴ and of the theory of the Dewey School.⁹⁵ Valuable to the educational historian is Robert Ulich's *Sequence of Educational Influences*,⁹⁶ being five important and hitherto unpublished letters of Pestalozzi, Froebel, Diesterweg, Horace Mann, and Henry Barnard, which were collected by Charles Herbert Thurber and presented to the Graduate School of Education of Harvard. *Columbia University Officers and Alumni, 1754-1857*,⁹⁷ compiled by Milton Halsey Thomas for the committee on general catalogue of Columbia University. *William Torrey Harris, 1835-1935*⁹⁸ is a collection of essays, papers, and addresses presented at the St. Louis

⁹¹ Yardley, Pa.: Cook Printers.

⁹² Frederick E. Bolton and Thos. W. Bibb. Washington, D.C.: United States Office of Education, 1935.

⁹³ Katherine Camp Mayhew and Anna Camp Edwards. New York: D. Appleton-Century Co.

⁹⁴ Pp. 445-462.

⁹⁵ Pp. 463-477.

⁹⁶ Cambridge, Mass.: Harvard University Press, 1935.

⁹⁷ New York: Columbia University Press.

⁹⁸ Edward L. Schaub, Editor. Chicago: Open Court Publishing Co.

meeting of the western division of the American Philosophical Society in 1935, in commemoration of the hundredth anniversary of the birth of this eminent American educator and philosopher. In it may be found much important educational history and an extensive bibliography on the subject of the volume. Emma Lydia Bolzau's *Almira Hart Lincoln Phelps, Her Life and Work*⁹⁹ tells an interesting story of a pioneer in the movement for the promotion of education for women in the United States, the founding of Patapsco Female Institute, and the interests of Mrs. Phelps in the teaching of science. The book deserves far more space than is possible in this review. Of special importance is a comprehensive bibliography dealing in part with the education of women in the United States. Walter L. Fleming's *Louisiana State University, 1860-1896*¹⁰⁰ relates the early story of that institution to much of the political and social history of Louisiana and the Old South. There are interesting chapters on education in Louisiana during the colonial period, on the period from 1803 to 1845, and on general events in the life of the university. Especially important is the chapter dealing with its struggle for existence in the 1870's. Edgar B. Wesley, in his *Proposed: The University of the United States*,¹⁰¹ gives a historical summary of a movement to establish a national university, reasons for its establishment, a description of the educational and research facilities in Washington City, a plan for a national university, and an excellent bibliography on the subject. *The Story of an Itinerant Teacher*¹⁰² contains much of the biography and the personal philosophy of a teacher, author, and lecturer whose classroom, says the jacket of the volume, has been the nation. The twenty-four brief chapters run from his first intellectual awakening, through study abroad, to science and philosophy and science and faith, and to "My Masters." Harold H. Punke's *The Courts and School Property*¹⁰³ contains many citations of court decisions covering a long period and wide range and should be useful to school officials. Henry M. Bullock's *A History of Emory University*¹⁰⁴ tells the story of that institution from its beginning as the Georgia Conference Manual Labor School in 1834 to the present day.

ADULT EDUCATION

The centenary of the birth of Andrew Carnegie was celebrated in the fall of 1935 in New York City, in Dunfermline, Scotland, his birthplace, and in Pittsburgh, where the philanthropist began his career in the United States; and *Andrew Carnegie Centenary*¹⁰⁵ contains the addresses given in New York and Dunfermline. Alvin Johnson praised the life of Carnegie as "a brilliant example of the meaning of adult education for the individual," in "Andrew Carnegie, Educator."¹⁰⁶ *Plain Talk*¹⁰⁷ is another plea for adult education through public

⁹⁹ Lancaster: Privately published by the author. Science Press Printing Company.

¹⁰⁰ Baton Rouge, La.: Louisiana State University Press.

¹⁰¹ Minneapolis: The University of Minneapolis Press.

¹⁰² Edward Howard Griggs. Indianapolis: Bobbs-Merrill Co., 1934.

¹⁰³ Chicago: University of Chicago Press.

¹⁰⁴ Nashville, Tenn.: Parthenon Press.

¹⁰⁵ New York: Carnegie Corporation of New York, 1935.

¹⁰⁶ *Journal of Adult Education*, January, 1936, p. 9.

¹⁰⁷ John W. Studebaker. Washington, D.C.: National Home Library Foundation.

forums, through full, free, and impartial public questions. Public discussion must be so organized as to engage the active interest of the vast majority of the people. Two bulletins of interest in the general field of adult education and leisure are *Education for Democracy*,¹⁰⁸ by J. W. Studebaker and C. S. Williams, and *Leisure for Living*,¹⁰⁹ by Katherine Glover, one dealing with community forums, the other with suitable recreation programs for youth out of school and work, and each with helpful readings. *Integration of Adult Education*¹¹⁰ is an attempt to find a philosophy in the field, approached sociologically. Lyman Bryson in his *Adult Education*¹¹¹ combines a philosophical statement and a practical manual for use in courses intended to prepare leaders in this rapidly developing field. There is much helpful and suggested material in the questions and bibliography at the end of each chapter. Olive O. Van Horn reports in *Individual Satisfaction in Adult Education*¹¹² findings of "individual satisfaction" with experience in adult education as shown by one thousand persons interviewed in New York City. The author believes that adult education has too closely followed the pattern of the conventional school and is in danger of being static and restricted in subject matter. Very important material in the field of adult education appears in the *Journal of Adult Education* for June, 1936, being in large part the proceedings of the tenth anniversary celebration and the annual report of the director of the American Association for Adult Education, and also in the issue of that journal for October, 1936.¹¹³

*Adult Education in Action*¹¹⁴ is composed of nearly two hundred articles that have appeared in the *Journal of Adult Education*, each carefully condensed and edited by the editor so as to make a sequence that provides for both theory and practice and indicates the expansion of the movement during the past decade. The contributors to the volume number more than one hundred. *The Handbook of Adult Education*¹¹⁵ is considered a companion volume to *Adult Education in Action*, the former as a reference book and the latter as a book of readings.

CURRICULUM AND RELATED INTERESTS

H. Arnold Bennett's *The Constitution in School and College*¹¹⁶ should be of interest both to "public law scholars," whose subject matter once held next place to that of history in public school social studies, and to "civic educationists." The former group, says Bennett, who is a student of public law and also education, "have shown little initiative or ingenuity" in adapting the materials of their subject to the needs and uses of the schools and have seen a reorganization of the

¹⁰⁸ Washington, D.C.: Office of Education.

¹⁰⁹ Washington, D.C.: Office of Education.

¹¹⁰ William H. Stacy. New York: Bureau of Publications, Teachers College, Columbia University, 1935.

¹¹¹ New York: American Book Company.

¹¹² New York: New York Adult Education Council.

¹¹³ New York: American Association for Adult Education.

¹¹⁴ Mary L. Ely, editor. New York: American Association for Adult Education.

¹¹⁵ Dorothy Rowden, editor. New York: American Association of Adult Education.

¹¹⁶ New York: G. P. Putnam's Sons, 1935.

social sciences in the schools that pay scant attention to the theory of political science. The latter group—those members of faculties of schools and colleges of education who are primarily interested in the social studies—re-acted against the formalism of social science teaching of the nineteenth century, which stressed the "symbolic function" of the constitution of the United States, but have given too small a place to "political concepts" in a theory of instruction emphasizing sociological and economic conceptions.

From the close of the nineteenth century until after the World War the constitution was scarcely taught in the schools, where it was viewed as an appendage and generally neglected, except when occasionally referred to in the teaching of civics and government. After the World War patriotic societies were able somewhat to revive the "symbolic function" method of teaching the subject. But "American government *through the Constitution as an instrument of politics in a dynamic society* has never been consciously and systematically taught since the inception of our national system."

As already noted, present day interpretation of the constitution of the United States seems to tend to be very legalistic or very sociological. However, Bennett, who thinks a safer method can be found between these two opposing methods, does not try to say what reorganization of the school course of study should be made to permit the principles he advocates. Nevertheless he does present a careful study of the numerous attempts that have been made to control the curriculum by legislation.

*The Beginning Superintendent*¹¹⁷ contains valuable material on similar problems of the relatively small school systems. William H. Kilpatrick's *Remaking The Curriculum*¹¹⁸ deals especially with present social conditions and the curriculum, discusses the curriculum as a process of living, and proposes a new curriculum for the secondary school. Harold Rugg's *American Life and the School Curriculum*¹¹⁹ has for its theme "education in the new social order," traces the forces that have been played upon the conventional curriculum of the school during the past few decades, and presents the view that the new educational program must provide for activities especially in the new social sciences. *The Small High School at Work*¹²⁰ seeks to show how this type of institution may perform its functions through the curriculum and extra-curricular activities as well as its administrative and teaching staff.

¹¹⁷ Frederick E. Bolton, Thomas R. Cole, and John H. Jessup. New York: Macmillan Co.

¹¹⁸ New York: Newson & Co.

¹¹⁹ New York: Ginn & Co.

¹²⁰ R. E. Langfitt, F. W. Cyr, and N. W. Newson. New York: American Book Co.

Final Report and Recommendations of the Commission on History to the College Entrance Examination Board

The Commission on History of the C.E.E.B. was created by action of the C.E.E.B. April 11, 1934. It was composed of the following members: Professor James P. Baxter, III, Harvard University; Dr. Edmund E. Day, Rockefeller Foundation; President Harold W. Dodds, Princeton University; Dr. Claude M. Fuess, Phillips Academy, Andover; Professor Carlton J. H. Hayes, Columbia University; Mr. Tyler Kepner, The High School, Brookline, Massachusetts; Professor William L. Langer, Harvard University; Professor Wallace Notestein, Yale University; Mr. Edward P. Smith, State Education Department, Albany, New York; Dean C. Mildred Thompson, Vassar College; Mr. George Van Santvoord, Hotchkiss School; Conyers Read, University of Pennsylvania, *Chairman*; Evelyn Plummer Braun, *Secretary*.

Dr. Day, who attended none of the meetings of the Commission, resigned in April 1935. The Committee of Review of the College Entrance Examination Board appointed Dr. V. T. Thayer, Educational Director of the Ethical Culture Schools, New York, in his place.

THE MANDATE OF THE COMMISSION

Professor Brigham in defining the purpose of the Commission called attention to the fact that there had been many complaints against the restricted character of the Board examinations and a rather wide feeling of discontent with that notion of history which divides it into separate parcels or bundles valued at one unit apiece. He indicated that many schools were placing history at the core of the secondary school curriculum and were developing extended courses designed to send the student into college with a broad understanding of the fundamental trends in history. He emphasized particularly the increasing demand for a comprehensive examination designed to test a broader field than the old single unit examination. He pointed out that while the immediate business of the Commission was to make recommendations concerning the nature and scope of the C.E.E.B. examination it would inevitably have to go behind the examination to consider the nature and scope of the curricula to be examined. Finally he called attention to the increasing interest among the schools in the related social sciences of economics and politics, and bade the Commission to consider the desirability of extending C.E.E.B. examinations in history to include the whole field of the social studies.¹

Later in conference with the chairman and the secretary of the Commission, Professor Brigham pointed out that the C.E.E.B. is definitely opposed to one unit examinations in history and believes that a comprehensive examination on a larger period of historical study is feasible and practicable.

From all of which the History Commission has concluded:

- (1) That while its immediate purpose has to do with examinations, it can not deal with examinations before it has decided what is the nature of the subject to be examined;
- (2) That it must not limit its attention to history in the old-fashioned, conventional sense of the term, but must consider also the claim of the other social studies (political science, economics, etc.) to a place in the secondary school curriculum and in the College Entrance Examinations;

¹ See letters of Carl C. Brigham to Conyers Read dated March 23, April 12, 1934.

- (3) That after it has defined its ideas about a social studies curriculum in the secondary schools it must proceed to a consideration of the type of examination best fitted to test such a curriculum for the purposes of the C.E.E.B.;
- (4) And that it must bear in mind the demand both from the C.E.E.B. and from many schools throughout the country for a comprehensive type of examination designed to test a broad field of study extending over several years.

The Commission began its work by instructing its chairman and secretary to canvass the opinion of schools and colleges on the general problem. This canvass was made partly by personal conference with many secondary school teachers in the social studies and with other interested persons, partly by a questionnaire mailed to all schools listed as having sent at least fifteen students to the examinations of the C.E.E.B. in 1933 and to all colleges and universities listed as having admitted, in 1933, at least five students through the examinations of the C.E.E.B. Two hundred and fifty schools were addressed and seventy-five colleges and universities; 134 replies were received, 85 from schools, 49 from colleges. The replies to the questionnaire received from the colleges were not complete enough to justify the application of any of the following generalizations to the colleges.

The result of the questionnaire disclosed:

- (1) A prevalent opinion that the study of history should not be limited to political and diplomatic history but should properly include economic and social and cultural history;
- (2) A general disposition among the private schools opposed to the offering of economics, political science and sociology as separate subjects in the secondary school curriculum;
- (3) A pretty general belief among the public schools that such subjects as economics and civics be given as separate courses;
- (4) A definite though not a preponderant sentiment among the private schools in favor of a close integration of history with the so-called cultural studies, such as literature and the fine arts.

On other points raised in the questionnaire, such as objectives in teaching the social studies, preferred type of examination, etc., etc., replies were too diverse to justify any broad generalizations.

A field study of prevalent practices in teaching the social studies in the secondary schools, undertaken by the secretary of the Commission, revealed so much diversity that no very helpful conclusions could be drawn. A few preparatory schools still follow the curriculum outlined by the Committee of Seven of the American Historical Association in 1898, to wit: a four-year course, divided by years as follows: (1) ancient history; (2) mediaeval and modern history; (3) English history; (4) American history; but this is by no means common. In the public schools increasing attention is paid to economics, political science, or some course in the contemporary world, often designated Problems in Democracy. There is also a rather definite trend away from remote history towards recent history, and there is pretty universally a course in American history offered either in the last year or the next to the last year of the secondary schools. But there is no common pattern of the whole social studies curriculum. The public schools, of course, are more or less bound by state regulations, which, however, vary from state to state and which have little or no relationship to College Entrance Board requirements. In the private preparatory schools some approach to uniformity is imposed by what the C.E.E.B. appears to demand. But many of the better private schools have developed or are developing a social studies curriculum without reference to these demands. In some schools the Board examination is often regarded as a disagreeable necessity to be met by a few weeks' intensive cramming. The lack of any common pattern in the social studies curriculum in private schools has the unfortunate effect of increasing the difficulties attendant upon the transfer of students

from one school to another. That is the reason many head-masters give for wishing to retain the one-unit examination in history. It facilitates the problem of preparing late-comers into their schools for the C.E.E.B. examination.

In any case there is clearly no general agreement in the secondary schools about a curriculum in the social studies. If there were it would be relatively easy to base the college entrance examinations in history upon what is actually taught. There does not even appear in the infinite variety of curricula any common denominator sufficiently great to form the basis of any examination applicable to them all or to the major part of them.

Upon the conditions revealed by this survey of practices and opinions in the secondary schools most of the subsequent discussion in the meetings of the Commission turned.

THE COMMISSION DEFINES HISTORY

The Commission spent a good deal of time upon the question of defining what it meant by history, and in considering the relation of history to the other social studies.

Conventionally history is taken to be the narrative account of man's past (with particular emphasis upon the political and diplomatic facts), specifically of man's past within given political boundaries. But in the opinion of the Commission this definition is far too narrow. The Commission on History defines history as *the study of man in society from his dim beginnings to the present day*.

Within these limits of human history a narrow selection must certainly be made. But it is not easy to determine what facts in man's past are more properly the business of the historian than all the other facts. Different generations of men have felt differently about these matters. There was a time when the emphasis was upon military history, another time when it was upon religious history, still another time when it was upon constitutional history,—in short, every age has had its own basis of choice, and its own criteria for distinguishing the essential from the unessential facts. From all of this the Commission has concluded that the study of man's past should be upon as broad a basis as is practicable, and that certainly the history of man's economic and social and cultural life has at least as large a claim upon the attention of the student as the history of man's military or political life. The Commission therefore recommends that in any provision which is made for the study of history in the schools attention should be paid as far as is practicable to all the elements which enter into human experience. It deprecates the practice of pursuing simply one aspect of man's past and ignoring other important aspects, particularly since it is well assured that man's behavior in the past in any single department of his activity has been conditioned by his behavior in all the other departments of his activity. Courses in the history of civilization are to be preferred before courses in political or social or cultural history. The focus of attention should be upon the developing human in society, not upon any single manifestation of his development.

The Commission further maintains that the historical approach is the natural and easy method of approach to the so-called social studies,—by which is meant political science, economics, and sociology. It believes that the historical evolution of political, economic, and social institutions is the best foundation upon which to build an understanding of the contemporary elaborations of these institutions and of their functioning in contemporary society. The Commission recognizes that there is a considerable body of opinion, particularly in the public schools, which regards the functional approach to economic, sociological, and political problems as of fundamental importance. It has taken this body of opinion into account, and has appointed a subcommittee, drawn

chiefly from the public schools and made up of economists, political scientists, and sociologists, to consider and advise. As a result of the deliberations of this subcommittee a concrete plan for a one-year course in economics has been laid before the Commission. But, while recognizing the merits of this plan, the Commission still maintains that the departmentalizing of the social studies had better be deferred until after the student has entered college.

Another question with which the Commission has been faced is that of the objectives in view in the teaching of history. A great deal of emphasis is being placed at the moment, particularly in the public schools, upon the value of the study of history as a training for citizenship. There is a decided disposition to develop history courses primarily for the purpose of furnishing the necessary background to an understanding of current political issues. In its extreme form this manifests itself in the proposal to teach history backwards. The Commission admits the validity of this method of approach, but believes it has been overemphasized.² It agrees that a purely objective view of historical development is probably unattainable, but it does believe that the closer we can approximate an objective approach the better, and that a dispassionate understanding of human behavior in the past is more desirable than a complete pre-occupation with those particular manifestations of man's past behavior which tie in most closely with his immediate, contemporary interests.

Another aspect of this question of objectives has to do with the study of history from the point of view of its utility in developing certain desirable attitudes of mind, certain desirable habits of thought and certain facilities in the use of social data. The Commission believes that the importance of these considerations should be recognized. Without attempting to enumerate all the desirable understandings, attitudes, and aptitudes which the study of history might reasonably be expected to develop it regards the following as of first-rate importance:

- (1) An understanding of the fundamental problems which have faced man in his social evolution.
- (2) Some knowledge of how he has dealt with these problems at different times and in different places.
- (3) An objective attitude towards all social customs, organizations, and institutions as being not ends in themselves but means to ends and a disposition to weigh and measure them not in terms of blind loyalties but in terms of their adequacy to serve the purposes they are designed to serve.
- (4) An appreciation of the fact that no movement in human affairs can be adequately comprehended or properly appraised without reference to the impulses, near and remote, which set it in motion.
- (5) An appreciation of the fact that human society is always in motion, never static, and that the concept of unceasing change is just as essential to the understanding of any social organism as it is of any biological organism.
- (6) An appreciation of the fact that since change is of the essence of society, the social machinery must be constantly readjusted to meet the changing social needs of a constantly changing social world.
- (7) An attentive attitude, therefore, to all ideas seriously directed towards the improvement of the social order, accompanied, however, by a critical distrust of all social medicines concocted and prescribed without adequate knowledge either of the nature of the disease or of the history of the patient.

² One great objection to it lies in the fact that it tends to measure the significance of facts past in terms of their significance in times present, and so fails to take account of the changing emphases brought about by fundamental changes in climates of opinion. Another great objection is that the approach to the past from the present lends itself too easily to some form or other of indoctrination. The temptation is always strong to present that particular version of the past which best supports what is held to be the most desirable view of the present. So we get one version from the Marxian collectivist, a diametrically opposed version from the laissez-faire individualist.

- (8) An appreciation of the fact that different conditions of living and different standards of value produce different ways of dealing with fundamental social problems; an acceptance of diversities of culture as in the nature of things and not in themselves undesirable; and a capacity not only to approach objectively but to participate understandingly in the ways of thought and the ways of action of cultures different from our own.
- (9) A sense of social responsibility which involves not only intelligent participation in the operation of the social machine as it is but also intelligent coöperation in the making of such alterations in the social machine as shall keep it in close adjustment to changing social needs.

Finally (10) the Commission believes that history, properly taught, should develop certain definite attitudes in dealing with social material of all sorts. It should offer a particularly favorable opportunity to train students:

- (a) How and where to get information
- (b) How to weigh evidence and discount prejudice
- (c) How to reach logical conclusions
- (d) How to select, arrange and present social data as preliminary to the formation of a sound opinion about any social problem, past or present.

This does not necessarily mean, however, that students in secondary school should be set to work on research projects. Because the Commission believes that the development of these aptitudes is fundamentally important in the teaching of history, it stresses the need to strive for an objective approach. For at every stage in the process of testing facts, selecting facts, and arranging facts, prejudices and prepossessions of all sorts are bound to intrude unless they are rigorously held in check.

THE CURRICULUM—UNITS OF STUDY

The Commission, on the basis of its definition of history and bearing always in mind the attitudes and aptitudes which the teaching of history should inculcate, turned then to the problem of defining the content of the curriculum. While opposed in principle to the imposition of any precise course of study, the Commission recognizes that if an examination is to be set for which the secondary schools are to prepare their students, the field of study upon which any such examination is based should be defined.

It has been the practice in C.E.E.B. examinations to divide the subject to be examined into units and to allow one unit of credit in college entrance requirements to a course of study extending over one academic year with four or five classroom meetings per week, or its equivalent. There are, of course, obvious objections to purely mechanical measurements of this sort, but they serve to define in general terms how much time a student should spend and how much work he should do to satisfy the requirements of the unit in question. In the case of a subject like history, where the factual content of any field of study can be expanded almost indefinitely, some such definition is imperative. We must think not only in terms of the field of study but we must think also in terms of the actual amount of the students' time available for that field of study. That at any rate is what the Commission has in mind when it speaks hereafter of a unit of historical study.

Defined in geographical terms, the scope of the study of history in the secondary schools in the United States is almost universally limited to the history of Europe, with some excursion in ancient times as far east as Mesopotamia and as far south as Egypt, and of the New World with emphasis on the United States. Defined in chronological terms it is limited only by the limitations of our knowledge.

The Commission feels that on the whole this furnishes a fairly satisfactory definition of the geographical and chronological scope of history as it should be offered in the secondary schools. It does not believe it is practicable to extend the

geographical area, except incidentally and as background for the study of the expansion of European control and influence beyond the borders of Europe and America. It admits that a study of Chinese or Indian culture, for example, would be very illuminating, but it does not see how it can be drawn into the secondary school curriculum except at the sacrifice of other matters which it regards as far more important. It deprecates the disposition which prevails in a few schools to reach out for new and strange fields of study. Not much of all that is known of human history can be considered at all. The Commission believes that the basis for selection of what is to be considered should be that of relative relevancy.

The Commission recommends that four units of study be recognized within the general area of European and American history:

(1) The history of Europe (including the whole Mediterranean basin and Mesopotamia in ancient times) from the dim beginnings to the period of Overseas Expansion. It should include at its far end a study of prehistoric man. Its near end has been the subject of earnest debate, with some small sentiment still in favor of keeping the ancient world distinct, and some in favor of carrying this first unit as far down as 1763.

The Commission as a whole is strongly opposed to the retention of the old unit of ancient history on the grounds that the subject, though a fascinating one in itself is not important enough to command so large a proportion of the total amount of time available in secondary schools for study in the whole field of the social studies. It insists that ancient history should not be ignored and is quite out of sympathy with the marked tendency to ignore it. But it believes that the significance of the ancient world can be conveyed to the student with much less attention to details, and that by treating mediaeval history in the same spirit the two can be combined into one unit.

At the same time the Commission as a whole is opposed to fixing the terminal date of this first course in history later than the end of the fifteenth century. Provision must be made in this course for much introductory matter having to do, not only with the tools of the trade and the ways of handling them, but also with the method of approach to the whole subject. Here, if anywhere, the biological, anthropological and sociological factors common to all human societies will have to be presented. An attempt to crowd into the end of this first year the whole tangled story of early modern times would enlarge it to unmanageable dimensions. The Commission does not forget that this introductory course when it is taken will probably be taken in the ninth or tenth grades by students not over fifteen years of age who are just beginning their study of human society in action. It will not do to demand too much of them. If the Commission might assume that all secondary school students in the social studies would take all the history units contemplated, then the line of division between different units would be a matter relatively indifferent. But since it is probable that many students will omit the introductory course and confine their study of European history to the modern field, for convenience only the beginning of the sixteenth century is taken as the beginning of the modern period.

(2) The history of Europe from the beginning of the sixteenth century.

(3) American history.

(4) Contemporary civilization. This unit bristled with difficulties. It was referred in turn to two different subcommittees. The first report submitted was laid on the table, the second report was amended many times. Evidently some attempt would have to be made here to deal with the whole complicated mechanism of modern society,

alike in its economic, its political and its cultural aspects. Evidently also the course would have to weave into an intelligible pattern all the threads leading out of the past into the present.

In short, the Commission has defined four units of study in history:

1. Ancient and mediaeval history of Western Europe from the Beginnings to the beginning of the sixteenth century
2. Modern European history
3. American history
4. Contemporary civilization.^a

It recommends that these four units be the basis of any curriculum of the social studies in the secondary schools and the basis, therefore, of any examination set to test this curriculum.

It does not believe that the student should be permitted to present himself for an examination in any one unit, but that units should be offered in combination, and that the combination should be examined by a single comprehensive examination. The Commission recognizes, however, the necessity for facilitating the transition from the existing state of things to the proposed state of things, and accordingly recommends that a single unit examination in American history be retained for five years. All other single unit examinations should be abandoned as soon as is practicable. The Commission recommends that comprehensive examinations be offered in the following combinations of the units described:

A. *Two unit comprehensive with two units of credit allowed.*

- I. Ancient-Mediaeval + Modern
- II. Modern + American
- III. American + Contemporary civilization

(This only provided that the student taking the examination can show evidence of having done a year's work in European history above the eighth grade.)

B. *Two unit comprehensive with three units of credit allowed.*

The Commission recognizes the desirability of allowing the candidate to get three units of credit from an examination based on three years' work in any two related fields. (By related fields is meant the combinations contemplated in section A above, with the same proviso applied to section A III above.) It recommends that the C.E.E.B. provide examinations accordingly.

C. *Three unit comprehensive with three units of credit allowed.*

- I. Ancient-Mediaeval + Modern + American
- II. Modern + American + Contemporary civilization

The Commission sees no reason why the same sets of questions could not be used in many of the combinations recommended. It does insist, however, that in any genuine comprehensive examination the questions set in any one field should be prepared with relation to the other fields offered.

It should be borne in mind that the transition from the old one-unit type of examination to a comprehensive examination covering the work of two or more years will present many difficult problems to the secondary schools, and that examinations during the period of adjustment should be so framed as to make the transition as easy as possible. While the Commission believes that the three-unit comprehensive examination is the ideal to be striven for it realizes that most schools will find it necessary

^a A convenient summary of the recommendations of other committees appointed by national organizations to consider the content of a curriculum in history and other social studies in the secondary schools is given in R. M. Tryon, *The Social Sciences as School Subjects* (Report of the Commission on the Social Studies, Part IX), New York 1935, Division I.

to proceed by slow degrees. It urges, therefore, that very careful attention be given to the development of a two-unit examination which shall be genuinely comprehensive in character and which shall prepare the way for a comprehensive examination upon a still broader field.

THE CURRICULUM—METHOD OF APPROACH

The Commission has already defined in chronological and geographical terms the fields of history which it considers appropriate for the secondary schools, and has proposed certain groupings of these fields in related combinations. So far the curriculum has been disposed of. But the most important question has still to be answered, to wit: What shall be the content of the separate fields? Out of all the facts in the long history of the past, what facts are to be regarded as most important and in accordance with what principles shall these facts be selected? It will be quite apparent that in any attempt to cover, for example, in one school year the history of the western world from the dim dawn of recorded time to the beginning of the sixteenth century only a very little of all that is known can be considered. Whatever our principle of selection, the selection itself always has been and always must be of a very few from very many. Furthermore, in any integrated curriculum the same principle of selection must be applied to all the separate units if we are to establish any basis of comparison between different units and any sense of continuity in the curriculum as a whole. Many of the same questions which we would ask about ancient Egypt we would also ask about modern America.

In defining our purposes in teaching history, we have placed first an understanding of the fundamental problems which have faced man in his social evolution. It seems to us that if these problems can be formulated they will supply a diagram which we can apply to any civilization in any place, east or west, at any age, prehistoric, ancient, mediaeval or modern, by which we can analyze it and in terms of which we can relate it to any other civilization at any other time or place. If we think of men remote in time and place wrestling with the same problems which face us today, we become in some sense fellow workers in the same task, and what they did and how they did it acquires a significance and a reality likely to arouse the interest of the student in a fresh and vital way. The social world in time as well as the social world in space takes on the aspects of a great social laboratory in which the ancient Egyptian as well as the modern American conducted important social experiments and achieved important social results.

An obvious advantage to be gained by this method of analysis is that it can be interpreted to the student in terms of his own experience. He can be made aware of the basic social problems and the social machinery for dealing with them out of the facts of his everyday life, in terms of his family, his father's business, his church, his school, his local community, whether rural or urban, and, more remotely, of what he reads in the newspaper and what he hears over the radio. Much of history as it has been taught is so altogether foreign to the experience of the adolescent that it becomes for him merely so many names, so many dates, so many incomprehensible institutions which he learns parrot-wise because he must, forgets as soon as he may, and never really incorporates into the pattern of his thinking.

The danger to be guarded against in any such method of approach is that it will tend to obscure the sense of development and to represent social evolution as a series of different patterns rather than as continuing process. It should, therefore, be em-

phasized that every unit of civilization considered must be considered not as static but as dynamic, not as a culture fixed and established, but as a constantly changing culture. Above all things, perhaps, the student needs to realize that any pattern of civilization is simply a snapshot of human society in motion, whether that motion be as slow as it was in old India or as fast as it is in modern America.

What then, are those fundamental problems which present themselves to man as a social being, and in terms of which we may analyze his social actions in any place and at any time?⁴

Perhaps the most basic of all the social problems has to do with the adjustment of man to the external physical world, with his mastery of nature, with his getting from nature what is good and guarding against what is bad. There has been his need for food, for drink, for shelter against excessive heat and excessive cold, for defense against wild beasts and hostile humans, for defense against plague and pestilence, for defense against enemies seen and enemies imagined. As time went on this mastery of nature became more and more complete, and nature, instead of being an enemy, became a servant. The problem of dealing with nature has faced human societies at all times and in all places. The ways of dealing with nature and the success in dealing with nature have varied with the stage of development of the human society in question. It has ranged all the way from hunting and fishing to all the elaborations of modern farming, modern industry and modern commerce, all the way from the most primitive tools and utensils and weapons to the most intricate modern machinery, all the way from packs of hunters to chambers of commerce. It has revealed itself in one age by the striking of sparks from stones, in another by the generation of electricity; it has led into all the intricacies of modern technology, chemistry, physics, and we shall probably have to assign to it the progress from a method by trial and error to a rough rule-of-thumb guidance and so to the established generalizations of modern science. One manifestation of it has been the distribution of population in response to pressures of one sort or another. It has all been a business of adjustment of man to his environment. We shall, therefore, want to ask of any particular unit of civilization we examine: How did it go about getting these things: food, drink, shelter, defense against the forces of nature, the utilization of the forces of nature? What kinds of standards did it recognize in pursuit of these purposes? How did it group itself for these purposes? What kinds of ways of doing the thing, institutions if you like, did it devise? And from all these points of view, was it static or dynamic? Did the standards change? Did the groups change? Did the institutions and the techniques change? And if so, why did they change? And we shall want in this connection to give thought to racial characteristics and geographical environment. What was nature and what was man in the particular neighborhood and at the particular time? For it is one thing to meet nature and deal with her in a fertile river valley, quite another to deal with her on the hills; one thing to deal with her on the seacoast, with the seaways of the world at one's doorstep, another to deal with her in inaccessible inland places. It will not be

⁴The approach to the study of civilizations past and present in terms of the basic social problems and the ways of dealing with them has been advocated in many forms and practically applied, one way or another, in many schools. The categories used here are taken from L. C. Marshall, *Curriculum Making in the Social Studies*, recently published (1936) by the Commission on Social Studies of the American Historical Association. We acknowledge with gratitude much valuable assistance in the preparation of this section of the Report from Prof. L. C. Marshall, from Dr. Caroline F. Ware, from Mr. John Lester, from Dr. Margaret Mead, from Mrs. Margaret Koch and from many others too numerous to mention.

forgotten, of course, that the problem of adjustment to physical environment has not dealt alone with bodily needs. Nature and natural forces have had profound effects upon the mind and the spirit. A great deal of primitive religion took the form of attempts to propitiate the fearful inexplicable in nature. A great deal of art and poetry has drawn its inspiration from nature. These also have been revelations not to be ignored of the business of man's adjustment to the external physical world.

Closely akin to this problem is that one which has to do with the biological continuance of the species by reproduction and by conservation. Here again we find the business of dealing with the problem expressing itself in terms of standards, in terms of groups, in terms of customs and institutions. The fundamental question of reproduction from one point of view has introduced the sex impulse with all its primitive crudities and all its beautiful refinements in literature and the fine arts, from another the various forms of marriage, the organization of the family and the utilization of the family group for many different purposes. Biological conservation has embraced within its scope the care of the young, the old, the sick, or in some patterns of culture, as in ancient Sparta, the deliberate destruction of them as burdens upon the community. It has embraced regulations for public health, ranging all the way from those which the ancient Hebrews recorded in Leviticus to those set up by modern boards of health. It has embraced physiology, anatomy, medicine, psychology. Different groups and different institutions have concerned themselves with these matters at different times and often more than one of them at the same time. Now it has been the church, now the state, now the Red Cross, now, and always in some measure, the family. But in every variety of civilization the problem has been a fundamental one and standards have directed and groups have functioned and institutions have been devised to deal with them.

Every civilization likewise has been concerned about the transmission and the perpetuation of its own culture. That, indeed, has been indispensable for its maintenance and continuance, for social groups can not function as groups unless there is some way of transmitting ideas from one member of the group to another, and the accumulated experience of the group can only be passed from generation to generation by some form of understandable record. Human culture is not biologically transmissible. We do not inherit our knowledge of the ways of doing things; we have to learn it. Hence any existing civilization at any stage of development implies some provision for transmitting and perpetuating its culture, and this in turn involves standards, groups and institutions. Of any given civilization we shall need to ask what devices it has employed for the transmission of ideas, whether it be by speech, by writing, by painting, by stone carving, by printing, by the telegraph, the telephone or the radio, or by all of these things put together. We shall need to ask what organizations and institutions it has employed for the purpose, such as the family, the church, the guild, the manor, the school, the library, the theatre. Indeed, if we could exhaust the possibilities of the subject we should need to examine every group functioning for every social purpose which has a continuing existence.

It will appear also that all aggregations of humans are premised upon the assumption that the individuals which constitute them are better off by being of the group than by being out of the group. The ultimate justification of all such aggregations is that they serve to enrich the individual life, the individual personality. All civilizations have been concerned with the problem of enriching the lives of their constituents. And this concern has found expression in all the standards, all the groups and all the

institutions which deal with the business of providing the individual with increased resources for satisfaction both of the body and of the mind.

It will be apparent that the satisfaction of physical desires has coincided in many particulars with the satisfaction of such indispensable physical needs as food and shelter (elsewhere considered under the problem of adjustment to the physical world), and such basic physical impulses as sex (elsewhere considered under the problem of biological continuance). The satisfaction of psychical desires—desires of the mind—has included much of what we specifically call culture, much of education, much of art, much of religion. It has included the satisfaction of creative impulses, of spiritual aspirations, of the individual self-respect, of the desire to achieve the good life. But whether it has limited itself to the barest essentials of physical existence or whether it has reached out to gratify the highest aspirations of the mind and the spirit, in every civilization the problem of enriching the individual personality has been of basic importance.

Given these basic social problems as common to all civilizations, can we proceed a step further and note in social action directed towards the solution of these problems any pattern common to all civilizations?

At any stage of social development we can say of man that he has had notions of what was good and what was bad, what was desirable and what was undesirable, and that he proceeded to get what he wanted and to avoid what he did not want by some form of group action. We find him always with standards of value, and we find him always functioning as a member of a group. So any study of any civilization will inevitably have to consider what that particular civilization was striving for and how the individuals in that civilization grouped themselves or were grouped to achieve these purposes.

The matter of value standards is, of course, fundamental, for every human act involves a choice, conscious or unconscious, among various alternate courses of action and the application of some guiding standard. When human action became group action, then the standards recognized determined the action of the group, and they varied of course with the group. Some of these standards have been accepted by regions as broad as the whole western world, such, for instance, as the standard of monogamy in marriage; some of them have been applicable to political groups, such as the cult of the emperor in ancient Rome or the cult of Mussolini in modern Italy; some of them to religious groups, such as the attitude of the mediaeval church towards the lending of money at interest; some of them to economic groups, such as the custom of the manor in mediaeval Europe, etc. etc. There have been standards of procedure, standards of technique, standards of right and wrong, good and bad, beautiful and ugly; standards in matters fundamental like religion; standards in matters relatively indifferent, like fashions in clothes and in table manners. The matter of standards is and has been as comprehensive as human behavior in all its aspects. It would obviously be quite out of the question to define the standards controlling all the different groups in even a relatively simple type of civilization. Only a few out of the very many can be considered in any secondary school course. Nevertheless, there is probably no attribute of a civilization which has more definitely characterized it and more definitely differentiated it from other civilizations than its standards; that is to say, its socially approved ways of doing things.

The question of groups is also fundamental, for it is through groups and only through groups that man has achieved social action. All that he has done as a social

animal he always has done in groups, groups which have varied in size from leagues of nations to families of two; groups that have been long-continuing like the English nation, groups that have been quite ephemeral like the mob that lynches a negro; groups with definite purposes and an elaborate organization like the state, groups with very vague purposes and almost no organization like the chance crowd that gathers around a street accident; and all gradations of groups in between. Here again groups have been of endless variety, and yet the way in which a given civilization groups itself for all its various purposes and in response to all its various impulses has been one of the fundamentally distinguishing features of the civilization in question.

In short, our contention is that all civilizations, past and present, near and remote, have been concerned about the following basic social problems, and that all social action may be classified with reference to some one or more of these problems:

- (1) The problem of adjustment to the external physical world;
- (2) of biological conservation and reproduction;
- (3) of transmitting and continuing the culture inheritance;
- (4) of enriching the individual life.

And we further observe that in dealing with these problems men in society have:

- (5) grouped themselves in various ways, and
- (6) have undertaken to guide human behavior and purpose by establishing, imposing and protecting standards of behavior.

Given these basic problems and these basic patterns of social action, how shall we apply them to those manifestations of human civilization which we undertake to consider? What questions shall we ask of any given civilization, the answers to which will express its essential characteristics? We attempt in Appendix A, below, to formulate such questions, classified with reference to the six categories enumerated.

The Commission hopes that it has made its position sufficiently clear. It has undertaken to make concrete application of its proposed method of approach by the formulation of definite questions in each one of the units defined. It does not believe that it should attempt in any case to dictate a concrete curriculum. It insists that there are any number of ways of presenting a subject effectively and it is convinced that the good teacher will be much more effective if he is given the widest amount of latitude to develop his subject in his own way. The facts he needs are to be found in the best modern textbooks, not arranged always so as to bring out their basic significance, but still there. And the interest of the student may be stimulated by facing the problem of sorting them out to fit the pattern. Care must be taken, of course, to explain the basic problems and ways of dealing with them in terms within the comprehension of the student. And the Commission urges strongly that at the beginning of every unit of history, the pattern should be defined anew and its relation to the actual experience of the pupil re-established. Adjustment to the external world, for example, is a formidable phrase to the boy and girl, but food, drink, shelter, raising vegetables, buying and selling, are his every day fare; group organization may mean little or nothing to him, but his family, his school, his church, his boys' club, mean a good deal; the state is for him a vague abstraction, but the policeman is a grim reality; the transmission of the cultural inheritance will be lost on him, but he can be brought to realize that the man who teaches him to sail a boat, to drive a car, or to build a radio is just as surely transmitting the cultural inheritance as the man who teaches him mathematics or Latin or history. We can build up our generalizations on the basis of his own experience and if we do we not only add significance to his personal world, but we also

establish a definite vivid relationship between the history he studies and the life that he leads. Progress must be from the concrete to the abstract, and by easy gradients suited to the gradually expanding mind of the adolescent.

It will perhaps be objected that no one can answer with any degree of certainty many of the questions about civilizations remote in time which it seems pertinent to ask. Precisely! The Commission contemplates that fact with approval. It is good for the student to realize the limitations of our knowledge. If we are to stimulate intellectual curiosity and build up habits of independent thinking we must demolish the old assumption that the textbook not only contains all that needs to be known but all that any sane person has a right to ask about. One of the best ways we know to extend the boundaries of human knowledge is to set active young minds busy about questions to which we do not yet know the answer.

There will be fear in some quarters also that in the preoccupation with social problems the romantic interest in history, particularly in the great personalities in history, will be lost sight of. This fear is quite without foundation as every good teacher will realize. The romantic interest is not to be discouraged. But romance as such is not history. It becomes history only when its relevancy to social development is made manifest. And that relevancy may be direct or indirect. It may take such a concrete form as, say, Napoleon's organization of the French administrative system, or it may express itself as a moral influence as hard to measure exactly as, say, the influence of the story of Washington and the cherry tree. And as in the case of the cherry tree, it may proceed rather from what is currently believed than from what is known to be true. The myths which gather around great events and great characters are often of quite as much social significance as what actually happened and what heroes and heroines actually did. But whether we are dealing with fact or fancy, the social significance of the matter in question is what establishes for our purposes its historical validity, not the intrinsic interest of the story. Subject to this consideration the more we can illumine the teaching of history with stirring events and inspiring characters the better. The good teacher will always keep alive in his students the realization that they are dealing in history with actual men and women, not with vague abstractions,—men and women generally themselves unconscious of the part they are playing in the unfolding drama of human civilization.

Another objection will arise in the form of a protest against the vague wandering over the whole field of human history in all its manifestations to which the proposed method of approach may seem to open the door. But that danger is more apparent than real. The historian has always been faced with the enormous mass of historical data. He has always had to make some selection from that mass in accordance with some principle. All that the Commission is advocating is not a mastery of *more* facts but the selection of the facts to be mastered in accordance with some sound principle. Let it be admitted that we must consider man's past as a whole, without limiting ourselves to some particular department of his past,—like the political department, for example. Let us put all the relevant facts on the table and select those which are of greatest significance without reference to whether they are political or economic or religious or artistic. The unifying principle is the basis of selection. It may be that in one age we shall want to make much of a cathedral, in another much of a steam engine, in still a third much of a treatise on government,—this does not mean that we shall allow ourselves to be drawn off into architecture or mechanical engineering or political theory. It simply means that in the civilization under consideration these widely different things were

the significant concrete manifestations of ways of dealing with fundamental social problems, just as Socrates was in one age, Francis of Assisi in another, Voltaire in a third, and Bismarck in a fourth. There will be no vague and meaningless wanderings about in the field of history if the principle of selection is never lost sight of. As it is, facts are too often piled one upon the other in chronological order with no binding principle except the mere march of time.

Teachers committed by long practice to a certain notion of what the significant facts are, a notion often determined by the use of some particular textbook, may view the proposed method of approach with alarm and regard it as one more novelty superimposed upon what they still insist that the student must have. To such teachers the Commission can say no more than that they will have to revise their opinion about what the student must have, or else they will simply add to their own burden and to the confusion of those they teach. The ultimate effect of the new method of approach ought to be to reduce the number of concrete facts to be learned, or rather to give to the facts learned a significance which will keep them alive in the student's memory without conscious effort. But we clearly can not at once demand long chronological tables of facts after the old pattern and a comprehensive view of the basic social problems and ways of dealing with them after the new pattern.

It will be admitted that the proposed method of approach calls for a teacher who has read widely and has thought much. And everyone knows that the supply of such teachers is scant. But the desirability of fostering them is apparent. The time we hope has passed when the teaching of history in the schools can safely be left to those whose chief business is to coach athletic teams, whose knowledge of history is bound by the covers of a single textbook, and whose teaching technique is controlled by the familiar short cuts to cramming for college entrance examinations. We need better teachers more than we need any changes in curriculum. The Commission hopes that its proposed method of approach will make the task of the poor teacher more difficult and the task of the good teacher more stimulating and more inspiring. So long as the methods employed by the cram master meet with a fair measure of success they will endure. And so long as they do endure the men and women who should be attracted to the noblest of all professions will either be driven away from teaching altogether or else seek a better outlet for the truth that is in them in the colleges. The colleges without doubt need them badly enough, but the colleges can only build upon the foundations laid in the schools. There the seeds must be sown if the harvest is to be gathered later.

THE C.E.E.B. EXAMINATIONS IN THE SOCIAL STUDIES

The Commission does not undertake to dictate the form or the content of the college entrance examinations to be set in accordance with the foregoing considerations. It suggests that for this purpose the C.E.E.B. appoint a small committee of expert examiners to which one or two members of the present Commission be added. The Commission recommends that the examination as formulated should conform to the following specifications:

- (1) It should be based upon the assumption that whatever the variation in the selection of facts and in the methods of presentation, the framework of the school curriculum is an approach in term of the basic social problems and the ways of dealing with them.
- (2) It should include questions designed to test the candidate's understanding of these problems and how they have been dealt with, not only from his study of the past but also from his own personal world.
- (3) It should in every case be a comprehensive examination covering the whole field of the

student's work in the social studies. No one-unit examinations should be offered, except in American history, and that unit for no more than five years.

- (4) In framing questions based upon two or three years' continuing study, the objective type of question, designed to test the memory of detailed facts, should be confined largely to the unit of study covered by the student in his last year.
- (5) The examination should provide a wide variety of optional questions, designed to encourage the maximum amount of flexibility in the teaching of the field of study examined.
- (6) It should include questions designed to reveal relationships between the different units of study offered by the candidate.
- (7) It should favor the essay type of question, though not to the exclusion of more objective types of test. It should very definitely test powers of thought as well as powers of memory.
- (8) It should include question designed to test the candidate's capacity to use the tools of the trade and to criticize social data.

In the actual reading of examinations and in the granting of examination credits the Commission insists that:

- (1) Adequate time should be allowed for the examination.
- (2) Entrance credits should be allowed on the basis of the units of study offered in the field.
- (3) Examinations should be read with attention to the following considerations:
 - (a) A disposition on the part of the candidate towards unsupported generalizations should be heavily penalized.
 - (b) The ability of the candidate to select, arrange and present pertinent data should be amply rewarded.
 - (c) The ability of the candidate to think should be given more credit than his ability merely to remember. His command of facts should be measured rather by his intelligent utilization of the facts in his thinking than by a parrot-wise repetition of them.
 - (d) The failure of the candidate to answer all the questions presented should not count heavily against him if his answers to those questions which he has answered are of a high quality and are not confined to too narrow a field.
 - (e) In general, qualitative considerations are to be given more weight than quantitative ones.

In submitting this report the members of the Commission are aware of the difficulties to schools and teachers inherent in changing from one plan to another. In the period of transition and experimentation it should be remembered that, according to the present practice of the C.E.E.B., all examination ratings are distributed so that the percent of those passing is constant. In the years of change we feel sure that candidates for admission to college will have the sympathetic coöperation of the Boards of Admission as well as of the departments of history and the other social sciences of the various colleges and universities. We trust that the program presented may reduce the number of boys and girls who regard history only as an agglomeration of "facts and dates and things"; that it may enlarge the number who are quickened with interest in man's past and present when they see history as a study of the whole social process of which they themselves are a part.

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WILLIAM L. LANGER
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GEORGE VAN SANTVOORD⁷
CONYERS READ, *Chairman*
EVELYN PLUMMER BRAUN, *Secretary*

Mr. Tyler Kepner declines to sign the report. His dissenting opinion is attached herewith as Appendix B.

⁵ Dr. Dodds signs with the qualification that he believes more attention should be paid to the possibility of the functional approach to social studies in the schools as a supplement to the historical.

⁶ Mr. Smith qualifies his approval of the report by raising some doubt about a course in contemporary civilization and about the method of approach outlined in the report.

⁷ Mr. Van Santvoord has signed the report with the following qualifications: "I should be

glad if the following might be presented as my comment on the Report: The Report seems to me admirable in general principles, and I am in hearty accord with the proposals it lays down as to ends and methods of study.

I dissent strongly from the proposal to abolish all one-unit examinations at once, retaining only American History for a five year period. I believe the one-unit American History examination should be retained indefinitely for the benefit of students who cannot well include in their schedules more than one unit of history. This examination should be based on the general principles laid down in the Report.

Some students can easily and profitably include two or three units of history in a school course, others must be satisfied with one unless they are to be compelled to eliminate or seriously curtail their work in such important foundation studies as the ancient or modern languages, science or mathematics.

To force two or three units of history into the schedules of such students seems to me highly impolitic, and most unwise educationally. It will certainly lead many schools to find another avenue to enter boys into college than by way of the College Entrance Examination Board."

APPENDIX A

QUESTIONS TO BE ASKED OF ANY CIVILIZATION, PAST OR PRESENT, ILLUSTRATIVE OF THE METHOD OF APPROACH PROPOSED BY THE COMMISSION ON HISTORY

It is to be understood that these questions are not cast in the form of examination questions for high school boys and girls. They are designed rather as guides to the teacher in his teaching and to the examiner in setting examinations. They do not, of course, pretend to exhaust the possibilities of the subject.

I. THE PROBLEM OF ADJUSTMENT TO THE EXTERNAL PHYSICAL WORLD.

1. What were the racial characteristics of the civilization in question? The biological endowment? Were any other racial elements added to the civilization during the period under consideration? How did the racial question affect the way the people under consideration got on with one another? With their neighbors?
2. What was the geographical background against which the civilization in question operated? Were there any changes in the geographical background during the period under consideration? If so, how did such changes come about? Is there evidence of influence of geographical background upon the character and characteristics of the people under consideration? Upon their actions and activities? Upon their ways of getting along with each other and with their neighbors?
3. How did men get food and clothing and shelter?
 - a. By hunting and fishing?
 - b. By agriculture?
 - c. By exchange of commodities?
 - d. What did they wear?
 - e. How did they get what they wore?
 - f. What provision did they make for shelter: caves? tents? houses? Who built houses? How did they build them? What else did they build besides houses? For whom else besides themselves did they think it necessary to provide shelter: their gods? the dead? What sort of shelter did they provide for them?
4. How did men organize for economic purposes? Consider from this point of view such organizations as the family, the tribe, the manor, the guild, the trading company, the modern corporation; consider also in this connection political control of economic life, or the absence of political control, mercantilism, laissez-faire, collectivism. Consider also the influence of wars on the economic structure.
5. How did this civilization answer the following questions:
 - a. What goods shall be produced?
 - b. In what quantity?
 - c. How shall they be distributed?
 - d. How was the balance between population and resources achieved?
 - e. What stresses, strains and conflicts are apparent within the economic structure? What were the agencies employed for dealing with these?
6. How complete was the preoccupation of men with the economic problem? Did part of of the population carry the economic load for the whole? Did the worker have leisure? Was there a leisure class? If so, how did the leisure class manage to induce others to work for them?
7. What was the attitude of the civilization under consideration to economic effort? Did it confer distinction or did it imply degradation?
8. What was the position of women and of children in the economic structure? Was it better or less good, more honorable or less honorable than in other civilizations that you have considered?
9. Compare the standard of living of a man in a given occupation (such as the agricultural worker) in the civilization under consideration with that of a man in a similar occupation in another civilization that you have studied.
10. How were men distributed over the area in question? Why were they so distributed? Consider in this connection folk-wanderings, individual and group migrations within the cultural area, immigration and emigration, colonization, wars of aggression, imperialism.
11. How did men utilize and to what extent did they utilize the products of nature? Consider in this connection animal, vegetable and mineral resources, and their exploitation. Consider also the development of chemistry, mineralogy, biology, and all the natural sciences.
12. How did men utilize and to what extent did they utilize the forces of nature? Consider in this connection domestic animals, slaves, the force of gravity, the expansive force of steam, the force of the wind, fire, electricity. Consider also in this connection the development of the physical and the mechanical sciences.

13. A. What was the attitude of men towards the unknown in nature? Was it fear? Was it curiosity? Was it a desire to avoid, a desire to propitiate, a desire to utilize?
- B. What influence did nature, the known and the unknown, have on the fine arts, paintings, sculpture, architecture, poetry, drama, prose, music, dancing?

II. THE PROBLEM OF BIOLOGICAL CONSERVATION AND REPRODUCTION.

14. What ideas did this civilization have about marriage? Was marriage controlled by law, by custom, by religion? What restrictions did the civilization in question impose upon marriage? What were the reasons for these restrictions?
15. Consider the rôle of the family in the civilization in question with reference to *all* the basic social problems and the ways of dealing with them.
16. What care was taken of human physical health in the civilization under consideration? Consider this from the point of view of the individual and of the group, of the rich and of the poor; of curative or preventive care; of attention to physical fitness, the idealizing of the fit and beautiful human (this impinges on the one hand on the fine arts, but also on the care of the species, e.g. Sparta, the Olympic games); of the elimination of the unfit; of the development of medicine and hospitals; of the disposal of sewage; of the assurance of pure water, pure foods, pure drugs; of the control of narcotics, intoxicating liquors, etc., etc.
17. What care was taken of human mental health in the civilization under consideration, individual and group, rich and poor? What was the attitude towards the mentally sick? The insane?
18. What was the rôle of religion in the civilization under consideration with reference to sickness? To death? What indications are there of divergence between the biological and the religious ideal of the physical life?
19. What special care was taken of the physical health of women? Of children?
20. In the civilization under consideration was public health recognized as being the business of the family, the state, the church, the village community? We discover in contemporary society that women are particularly interested and particularly active in matters of bodily health. Was this the case in the civilization under consideration?

III. THE PROBLEM OF TRANSMITTING AND CONTINUING THE CULTURAL INHERITANCE.

21. Did the individuals of the civilization in question speak a common language? Was the written language the same as the spoken language? What kind of writing was used? What proportion of the people could write? Read? Were there printed books? Were there newspapers? Was there a postal service? Were there any other means of communicating over a distance? How did means of communication develop and improve in the civilization under consideration?
22. What agencies or organizations were there for disseminating news and influencing opinion? The pulpit perhaps? Commerce perhaps? Travel perhaps? Wars perhaps?
23. Consider the contacts which any given man of the civilization had through which he could acquire a share of the cultural inheritance. Were these contacts broader than in civilizations previously considered? Did they tend to broaden in this civilization?
24. How do we know what we do know today about the civilization in question? in writing, in print, in painting and sculpture and architecture, in music, in oral tradition, in poetry and song and story?
25. Consider the family, the church, the state as a transmitter of culture. How much was there in the way of deliberate education in the civilization in question? Were there schools or the equivalent of schools? If so, what proportion of the whole population did they reach? How did the manual workers acquire their techniques? The artists? The men of letters?
26. Conceding that culture may be acquired by inheritance, by borrowing or by invention, consider the development of culture in the civilization in question in those terms. How much did they get from their ancestors? How much from their neighbors? How much did they themselves add? Consider the positive additions made to the cultural resources of the civilization in question by the philosophers, the mechanical engineers, the industrial workers, the agricultural workers, the artists, the scientists, the men of letters, the statesmen, the theologians.
27. From the point of view of cultural borrowings from neighbors, consider commerce, travel, pilgrimages, crusades, foreign wars, imposition of culture by conquest, etc., etc. What evidences have you of cultural borrowings and through what channels?
28. From the point of view of contacts within the cultural area, consider internal trade, means of communication, rivers, canals, roads, railroads, airplanes. Are there evidences of improvement during the civilization? What effects did these improvements have upon the whole cultural pattern of the civilization?
29. Consider cultural change within the civilization in question from the point of view of

its effects upon those who had thriven and those who had suffered under the pre-existing culture. Did the cultural change spell disaster for some and opportunity for others, and if so, for whom and how? Cf., for example, such relatively sudden cultural changes as the French Revolution, the American Revolution, the Russian Revolution, and such relatively gradual cultural changes as the Industrial Revolution.

IV. THE PROBLEM OF ENRICHING THE INDIVIDUAL LIFE.

30. The culture of any civilization acts as a determinant and moulder of personalities, and conversely the personalities that develop exercise a powerful influence on the development of the culture. Consider the following questions from the point of view of the action of the culture of the civilization in question upon the personalities within the culture and of the personalities upon the culture.
 - (a) What types of personalities developed within the culture?
 - (b) Was the greater emphasis placed upon material values or upon intellectual values?
 - (c) Which man was considered to be more valuable to the civilization, the thinker or the doer? The man of letters or the "man of affairs"? The spiritual leader or the leader of armies? In the civilization under consideration were there any changes in type of personality developed?
31. Given the following conditions as fundamental to the fruitful development of the individuality, to what extent were these conditions realized in the civilization under consideration:
 - (a) Sound physical and mental health.
 - (b) Security of person.
 - (c) Economic security.
 - (d) Opportunity to the individual for contact with the cultural inheritance.
 - (e) Opportunity for developing the skills and aptitudes for which the innate capacities of the individual best fit him.
 - (f) Opportunity for participation in the moulding of the cultural pattern,—a partner, not a subject.
 - (g) Intellectual freedom; that is to say, the maximum allowable freedom to think and to express thought, with recognition of the fact that freedom of thought and expression is in itself desirable even if it is critical of the accepted ways of doing things.
 - (h) Emotional freedom; that is to say, the maximum allowable freedom to feel and to express feeling, even if freedom in this particular involves some deviation from the accepted ways.
 - (i) In short, a recognition of the validity of the personality as such and a definite effort to call forth its innate capacities (not simply to impose the existing pattern of culture upon it) as essential to the continuing welfare of the civilization in question.
32. In a given period in the civilization under consideration, look at four (4) types of personality: (1) a soldier; (2) a churchman; (3) an agricultural or manual worker; (4) a man of letters. Were they encouraged to pursue their occupations by a reasonably promising prospect of betterment (economic or otherwise), or was there no real prospect of betterment but merely of continuance of a given condition? What opportunities had they for changing to a more congenial occupation?
33. Who were the outstanding individuals in the civilization under consideration? Why were they outstanding? What in the civilization made their development possible or caused it? Are their lives indicative of the culture in which they developed? How?

V. THE GUIDANCE OF HUMAN BEHAVIOR AND PURPOSE BY ESTABLISHING, IMPOSING, AND PROTECTING STANDARDS OF BEHAVIOR.

34. In the civilization under consideration think of standards in connection with (a) the family; (b) ownership and property rights; (c) rights of the state; (d) health; (e) morals; (f) the arts. Consider these from the point of view of (a) what was good and what bad; (b) what was beautiful and what ugly; (c) what was right and what wrong; (d) what was desirable and what undesirable.

In all these matters there will be gradations of standards as good, not so good, bad, as allowed but not approved, approved but not applauded, as tolerated, frowned upon, prohibited, etc., etc. Distinguish between these gradations in discussion.
35. Admitted that every social group has its standards which guide its performance and that the sum total of these standards constitutes the code of behavior for the individual members of any society, select the groups which you consider most important in the civilization under consideration, define their standards and construct out of them a code of behavior. Will this code of behavior be the same for all men and women? Differentiate between different classes in the civilization in question in terms of their codes of behavior, as, for example, between peasant and townsman, clergy and laity, noble and non-noble.

36. Consider in the civilization under consideration such institutions as the family, the school, the church, the state, each of which has its own behavior patterns or standards. Were they the same standards or similar, or was there evidence of conflict which made membership in one and adherence to its standards conflict with membership in others? Cite examples of conflicting loyalties. Why did these conflicts arise and how were they adjusted, if they were adjusted? Were there conflicting standards within one group? Illustrate.
37. In the civilization under consideration, how were the standards of behavior determined? By inheritance? By a gradual modification of an inherited pattern? By deliberate action? If by a gradual modification, what forces operated to effect the modification? If by deliberate action, why, and by whom?
38. Did the standards of behavior remain unchanged during the period under consideration? If they changed, why did they change? And how did they change? What adjustments in the social machinery resulted from the change?
39. How closely did the standards of behavior of the civilization in question conform with those of neighboring civilizations? What effect did this conformity or lack of conformity have upon the relations between the civilizations compared?
40. What records have we of these standards of behavior of the civilization in question? Do the surviving codes of laws of the civilization furnish a fairly complete record of the important standards of behavior? If not, why not? What standards did they record? Are there any other surviving records of standards of behavior besides codes of laws? Characterize these records and show how you would gather from them standards of behavior.
41. Consider the civilization in question in terms of the flexibility of its standards of behavior. Were they so rigid as to interfere seriously with social development, or flexible enough to adjust themselves to changing social needs? Indicate any conflicts within the civilization in question which were the result of maladjustment between standards of behavior and social needs.
42. What influence had the conception of a life after death in the civilization in question upon standards of behavior? Are there any indications of a conflict between standards of behavior as preparatory for a life after death and standards of behavior determined by terrestrial considerations? Between worldliness and other-worldliness?
43. What devices had the civilization in question for bringing about requisite adherence to the approved standards of behavior? Consider in this connection social sanctions, religious sanctions, legal sanctions, with all the institutions for imposing them.

VI. THE FORMATION OF GROUPS AS THE INEVITABLE MEDIUM FOR ALL SOCIAL ACTION.

44. Admitting that all human societies function in groups, a society may be characterized by its disposition to utilize a few groups for many purposes or to set up many groups. It may be characterized by a distribution of powers among groups or by the establishment of one dominating group with all other groups subordinate to it. The church, for example, may be superior to the state, equal with the state or subordinate to the state. Sovereignty may be divided between a central government and local government, or the local government may only function subject to the oversight and control of the central government. We may have a league of nations, as at Geneva, a commonwealth of nations, as at Westminster, a nation of subordinate parts, as at Paris. We may have families subordinated to a tribal head, or families each one of which is on an equal footing. We may have a civilization of small shops or of large corporations. In such terms as these how could the civilization in question be characterized? Did it form few groups or many groups? Did it recognize an ultimate sovereign power or did it distribute sovereign powers among groups?

APPENDIX B

In withholding approval of the report as a whole, the undersigned recognizes that some aspects of the report are excellent. Especially commendable are the aspirations voiced for the improvement of teaching in the secondary-school social studies, for the fostering of wiser and better teachers, and for the divorce of teaching from a single textbook.

As a classroom teacher, however, and as a representative of the public schools, I am compelled to take a severely practical view of the Commission's report. In dissenting, I do so in this spirit and for the following reasons among others:

- 1 There is no evidence in the report that the Commission deliberated upon what many

practical school men regard as the very heart of the problem, *i.e.* What are C.E.E.B. examinations for? Until this problem is properly explored and a definite and acceptable answer is given, reports such as this one are scarcely convincing.

- 2 The report displays a considerable lack of knowledge of what is happening in secondary education today. At one place it recommends a program which can not be termed as liberal as that of a national committee report now twenty years in our educational past. At another place, it places its stamp of approval upon a method of approach which has been discussed within very limited areas and without enthusiasm for twenty or more years, but has not received even the experimental approval of more than the smallest minority of secondary-school classroom teachers.
- 3 The social problem or social process method of approach to the social studies is attractive in part as presented in the report, but it is inconsistent. This inconsistency permits the question, Does the Commission propose to teach history or sociology in the schools? That becomes the issue when social materials are divorced from the important elements of time and place. In one part of the report, the classroom teacher is told that a knowledge of all the historical background is in effect necessary as a basis for the understanding of the present, but in another part he is told that all the basic social forces are present in any age. If such be the case, why study all ages in order to understand the present social forces?
- 4 A classroom teacher engaged in the business of teaching relatively immature boys and girls can not escape the conviction that the report is distinctly an academic report. Though prepared and approved by very able academicians, it reflects an essential fancifulness that suggests wishful thinking. Undoubtedly there is great need for reform in the field of the report's concern, but the approach must be realistic if the army of social-studies teachers in both private and public schools are to be enlisted in an intelligent and enthusiastic march toward much needed but practical reform. For a commission whose recommendations are to be effective on a more or less national scale to propose a relatively untried plan of organization of materials—a plan which never received serious consideration until this Commission discovered it and whose validity is not as yet established, is in my judgment not only unwise from the point of view of every practical consideration but will in all probability have the unfortunate effect of making chaos more chaotic.
- 5 Finally among the objections to the report which this dissenter would emphasize, is the conviction that the good teacher, the wise teacher, the well-rounded teacher intellectually, is not and will not be produced by reports of commissions however good such reports may be. The able teacher or scholar in the schools as in the colleges naturally gravitates toward the high salary schedule and the conditions attendant thereto. If there be any foundation to the contention that able teachers by and large are in those institutions able to compensate more adequately the laborer for his hire, the extremely high teacher requirements demanded by the report's very comprehensive plan of organization and presentation may, and I believe will, react in an undemocratic fashion in both public and private schools. Should this condition eventuate, the able pupil in many schools will be penalized in his efforts to enter college through the C.E.E.B. examinations beyond the penalty already operating against him.

TYLER KEPNER

EDITORIAL ANNOUNCEMENT

With the January, 1937 issue of *THE SOCIAL STUDIES*, the editorial management will be resumed by a new editorial board under the direction of the McKinley Publishing Company, of Philadelphia, which, with the exception of the past three years, has had active editorial management of this magazine and its predecessor, the *HISTORICAL OUTLOOK*, for twenty seven years. Full announcement of the future editorial policy of *THE SOCIAL STUDIES* will appear in the January, 1937 issue. With this issue, The American Historical Association relinquishes responsibility for the editorial policy of *THE SOCIAL STUDIES* and *THE SOCIAL STUDIES* ceases to be the official journal of the National Council for the Social Studies. Its official journal will be *SOCIAL EDUCATION* with offices at 204 Fayerweather Hall, Columbia University, which will appear in January, 1937 under editorial supervision of The American Historical Association.

Editor's Page

The report on history published in this issue goes farther than have most of the examinations set by the College Entrance Board in recognizing economic, social, and cultural history and in endorsing the study of civilization as a whole rather than of periods. In this and in recognizing that school history must contribute to practical education the Commission is in harmony with much recent educational opinion. It differs, however, in endorsing the study of European and American rather than world history, in rejecting economics, government, and sociology, in dividing the two-year study of European history at 1500, and in readily accepting the omission of all history or social science in one or more years of secondary school by many pupils.

In several respects the Report recalls the reports of committees of the A. H. A. in 1899 and 1911. These committees were dominated by distinguished and able college professors who had had little contact with secondary-school teaching. They presented a four-year program which left the elementary school out of consideration, as the present report ignores both the elementary school and the new junior high school. No attention is given to the influential 1913 and 1916 reports of the N. E. A. Commission on the Social Studies, to the current experiments in thirty schools which have been exempted for eight years from conventional college entrance requirements, and to the various experiments with integration now under way in these and other schools.

The somewhat premature endorsement of the "social process" approach to curriculum making, for which textbooks have not been prepared or teachers trained, will no doubt arouse much opposition, as Mr. Kepner prophesies. It seems significant, too, that the only other member of the Commission now engaged in secondary school teaching, Mr. Van Santvoord, challenges the proposed two—and three—unit examination. As usually taught modern history makes rather little use of ancient and medieval history, and American history refers very little to European. It would be both possible and profitable to make the study of history more cumulative, and possibly the proposed Contemporary Civilization course would contribute to this, but the logical and practicable limits of such efforts are soon reached. Surely if high school graduates are to stand examination on more than one year's work, the scope of that examination will need to be more sharply delimited than in the familiar one-unit examinations unless, of course, it is intended that the examination eliminate candidates lacking unusual intellectual capacity and achievement. In the past, however, some colleges which rely heavily on C.E.E.B. exams have had to modify their entrance requirements in order to admit able graduates of schools not preparing especially for examinations. Unless the present report unexpectedly widens the influence of the C.E.E.B. in the public high schools such adjustments will continue to be necessary. Surely, however, its broad view of the nature and function of school history—if not of the other social studies in the schools—its statement of what history examinations should test, and its challenging proposal for a view of synthesis of school history, should attract wide and thoughtful attention.

Among the Magazines

KATHARINE ELIZABETH CRANE

The article "Intellectual Crosscurrents in American Colleges, 1825-1855," by George P. Schmidt of the New Jersey College for Women in the October issue of the *American Historical Review* describes some of the agitation and experiment in American colleges before the Civil War, when the considered view of most educated persons was that "experience has shown that with the study or neglect of the Greek and Latin languages, sound learning flourishes or declines." Those were the days when the purpose and method of teaching were simple. "On one day the instructor handed out a quantum of information, and on the next day the pupils handed it back."

The eighteenth century had seen some important efforts to change curricula, notably at William and Mary under the instigation of Thomas Jefferson and, as early as 1756, in the plans of William Smith for the institution now known as the University of Pennsylvania. The establishment of the University of Virginia in 1819 under Jefferson's guidance "marks a definite attempt to break the classical lockstep," in spite of the very important limitations in its achievement.

The head and forefront of the intrenched classical position was Yale College under President Jeremiah Day. The Yale Report of 1827 is a "powerful plea for humanism and the liberal arts tradition as then conceived and anticipates many of the contentions of present-day advocates of the 'genteel tradition.' . . . The argument rests upon the assumptions that mental training can be transferred, and that it is secured by the existing tested curriculum better than by any other that might be substituted." Schmidt goes on to say that this Yale Report "stiffened the backs of conservatives everywhere" and to name some prominent educators as supporters of its opinions, Frederick A. P. Barnard who, as Schmidt remarks, "many years later turned liberal"; James H. Thornwell, in 1837 a professor at South Carolina College and later its president; David Lowry Swain, after 1835 president of the University of North Carolina; Alonzo Church, successor in 1829 to Moses Waddell as president of the University of Georgia; and Theodore Frelinghuysen, president of Rutgers College. He fails, though, to discuss these men at any length or even to state the elements of changing thought in their positions. As a matter of fact I recall that Swain taught courses in law and history at the University of Carolina, while he was president, and that Frelinghuysen provided a greatly enlarged course of study at Rutgers College.

The agitation for change was not silenced by the Yale Report or by the succeeding generation of conservatives. It was led by such men as Philip Lindsay who, after declining the presidency of Princeton, in 1824 accepted the presidency of the struggling University of Nashville in the hope of providing instruction in all the sciences as well as in philosophy and literature, Francis Wayland, from 1827 to 1855 president of Brown University, and Henry Philip Tappan, the first president of the University of Michigan. Nevertheless, three generations of agitation apparently availed little. "Harvard and Yale were slowly raising themselves above the general level. . . . Yet the differences . . . were of degree and

not primarily of aim or method. A full-fledged university . . . had not been realized. Neither Wayland's nor Tappan's ideals had found much support. Barnard's work at Columbia and White's at Cornell were still in the future. The day of Eliot and Gilman had not dawned."

THE OTHER SIDE

Today the shoe is on the other foot. In a world in which the social sciences have come to represent the entrenched position it might be well to give much attention to the point of view of the classicists. With an editorial in the *Classical Journal* of October, Eugene Tavenner issues "An Invitation to All Lovers of Literature" to support the study of language and literature. In setting forth what seems to him the justification for language study he argues that "clear thought cannot exist without clear language, and the processes of language cannot be clearly understood in an uninflected language such as ours until one has studied at least one other language, preferably an inflected language," and he thinks that this is "valid even for those who study any language but a few weeks." He points to the enjoyment and profit from "not only the great works of the creative imagination, but also the scientific and other works which spring from the intellectual activities of a . . . people," as well as the "necessity of language equipment for higher studies." He thinks that "students, having mastered the processes of thought by mastering the processes of language, will scarcely be guilty of either sloppy speech or sloppy thinking."

Admitting the very real cultural and practical advantages of a classical education and discounting any possible intemperance of Tavenner's statement, it is well for us to guard ourselves against responsibility for a kind of education that really would deprive our youth of wide knowledge of its rich and varied inheritance that "would, in short, make of the youth of today both provincials and plebians."

CONSTITUTIONS AND CONQUEST

The prevailing interest in the constitution and the supreme court, as the interpreter of the constitution, will increase any personal, biographical interest that inheres in the article on "Mr. Justice Stone and the Constitution" by Noel T. Dowling, Elliott E. Cheatham, and Robert L. Hale in the March issue of the *Columbia Law Review*. The article is a very careful review of the legal position and opinions of the justice with abundant quotation and citation. A statement of Stone's position is based upon his recorded utterances. "He reasserts that it is not the 'business of courts to sit in judgment on the wisdom of legislative action.' He sees more than an imaginary danger that the Court may come to 'sit as a Super-legislature, or as triers of the facts on which a Legislature is to say' what shall or shall not be done. Remembering with Marshall that 'it is a constitution we are expounding' and conscious that judicial power is not beyond abuse, he would never forget that 'while unconstitutional exercise of power by the executive and legislative branches of the government is subject to judicial restraint, the only check upon our own exercise of power is our own sense of self-restraint.' "

Walter F. Sharp's "The Popular Front in France: Prelude or Interlude?"

in the October issue of the *American Political Science Review* defines the Popular Front as "the mobilization of heterogeneous and previously divergent forces for the defense of French democracy against the growing spectre of fascism." After a careful survey of the history of accomplishment and failure in the last three years he answers his own questions about the Popular Front, "Does it herald, as many foreign commentators have suggested, a genuine 'New Deal' in French politics? Or is it merely an interlude in the game of unstable coalitionism to which the Third Republic has so long been accustomed?" Or is it the prelude to Revolution, fascist, communist, or merely political democratic change? His conclusion is that "the Popular Front is more than an 'interlude.' It has started France along the road to socialization. It has won the first skirmish with the vested interests of high finance and heavy industry. It has still to 'democratize' certain key branches of the public service—diplomacy, Treasury inspectorate, judiciary, and army. . . . It has ahead of it the knotty problem of parliamentary reform. It has a fair chance of success—provided youth has time to act before war comes." The author thinks that "in these uncertainties the entire Western world has in immense stake, for upon the capacity of the French Popular Front to make its will effective the future of Western civilization, in Europe at any rate, may depend."

In the same issue H. Arthur Steiner's "The Government of Italian East Africa" describes the details of government set up by the Italians and states his conclusion that "no matter how reprehensible the Italian conquest of Ethiopia may have been, a step in the right direction has been taken in the organization of the governmental and administration system."

TAXES

In the September number of the *American Economic Review* Roy C. and Gladys C. Blakey provide a detailed and amazingly prompt analysis of "The Revenue Act of 1936." The writers are much "concerned about the financial condition as a whole."

RADIO

One of the sources of interest in reading foreign magazines is the observation of national differences, implied or expressed. These probably vary with each reader and can seldom be shared. One article may amuse many Americans, though, who have been a good deal puzzled by that particular kind of criticism of American radio programs which insists that the whole problem has been effectively solved in England, where everything on the air is in the immediate control of the imperial government rather than in the hands of various advertising schemes. H. L. Beales, in the *Political Quarterly* (October-December) discusses "The B. B. C." that is the British Broadcasting Corporation, and comes right out flatfooted to say what to some Americans is the crux of the whole thing. However good some intellectuals may consider British methods of control the brutal fact is that the British radio suffers from, as Beales says, "a dreariness beyond belief out of England."

News and Comment

NATIONAL COUNCIL FOR THE SOCIAL STUDIES

The Providence Meeting, December 31, 1936

Joint Sessions with the American Historical Association

12:30 o'clock: Luncheon, followed by addresses.

Howard E. Wilson, Harvard University, Chairman.

"Progress in Social Studies Textbooks," Howard B. Wilder, High School, Melrose, Massachusetts.

"The Spirit and the Letter of Scholarship," Erling M. Hunt, Teachers College, Columbia University.

2:30 o'clock: Afternoon meeting.

Theme: "The Place of History in the Social Studies Curriculum."

R. O. Hughes, President of the National Council for the Social Studies, Pittsburgh Public Schools, Chairman.

"How Significant is History?" Tyler Kepner, Public Schools, Brookline, Massachusetts.

"Has History Been Overworked?" Harold Rugg, Teachers College, Columbia University.

"As a Superintendent Sees It," Julius E. Warren, Superintendent of Schools, Newton, Massachusetts.

PROPAGANDA IN THE PRESIDENTIAL CAMPAIGN

"The Intelligent Teacher's Guide Through Campaign Propaganda," by Clyde R. Miller and Violet Edwards, of Teachers College, Columbia University, opens *The Clearing House* for October. After rapidly analyzing propaganda and prescribing searching criticism as the best antidote, the authors identify seven "tricks" for catching votes of unwary citizens. "The name calling trick," "the band wagon trick," "the glittering generalities trick," "the flag waving trick," "the 'plain folks' trick," "the testimonial trick," and "the trick of stacking the cards" are described and illustrated with references to the 1936 campaign, and a few paragraphs from the Roosevelt and Landon acceptance speeches analyzed for use of propagandist devices.

AMONG THE PROFESSIONAL MAGAZINES

Urging, under the title "The Fittest Study," the need for more history in the adult education program, Hans Kohn, in the October issue of the *Journal of Adult Education* remarks that something more than headlines, digests, and simplifications, derived largely from the press and radio lectures, is needed for any real grasp of contemporary problems. History, if broadly conceived, "will help throw light upon political, economic, and cultural problems, both national and international," revealing "the complexity of human motives" and combating provincial mindedness. In a few paragraphs of constructive suggestion Kohn

recommends Cheyney, *Dawn of a New Era, 1250-1453* and Binkley, *Realism and Nationalism, 1852-1871*, in the coöperative Rise of Modern Europe Series in process of publication under the editorship of W. L. Langer, *England, 1870-1914*, Wolff, *The Eve of 1914*, Petrie, *The Four Georges*, and Finer, *Mussolini's Italy*, as among the works suited to adult education needs.

Discussing "The Current Social Scene and the Curriculum," and starting with the assumption "that education should not only parallel civilization, but that it should also improve the social order," which implies "that the primary experiences of pupils should be concerned with the socially significant relations of the current social scene," H. G. Lull, in the October number of the *Curriculum Journal* proceeds to assess the value of history in the curriculum. He rejects the view that "history is bunk," insisting that "in its direct causal or analogical relations [it] is indispensable for resolving the confusions and judging values in the current social scene." History unrelated to analysis of present social relations, however, "has no values for citizenship," and may be relegated to the consideration of antiquarians. Lull proposes to set up "the major areas of socially significant relations: community relations, state relations, national relations, and international relations" and the "major groupings of activities which represent the central trends of living: for the senior high school they may be tentatively stated as language, citizenship, health, vocations, and leisure-time occupations," to which for the junior high school is added home life. Principles for grade placement of subjects and activities are also advanced.

In the October issue of *The School Review* Oliver R. Floyd of the University of Minnesota develops principles and criteria for "Selecting and Organizing the Content of an Integrated Curriculum." Starting with the proposition that in a democracy "education is primarily concerned with the adjustment of the individual to society" he declares that "secondary education must accept the task of interpreting to the pupils the complicated institutions of modern society in order that in the future social and economic problems may be dealt with more wisely." Though the subject matter fields, which have valuable contributions to make in such social interpretation, have too often been considered as ends in themselves, there is also danger in allowing the "interests of pupils to become the sole determiners of content. . . . The need is not for a scrapping of 'subjects' but for an intelligent use of the body of organized information, of the point of view, and of the method which each subject represents." Eight principles for selecting and organizing content are developed, and a plan for organizing content around seven needs of man—food, shelter, communication, mobility, coöperation, passing on our heritage, and mental and spiritual life—are briefly outlined.

The Clearing House for October carries in "Our Thirty Unshackled Schools" an account by Wilford M. Aiken, chairman, of the work of the Commission on

the Relation of School and College established by the Progressive Education Association in 1930. Under an agreement with colleges thirty schools were freed, for an eight year period, from the need for conforming to traditional college requirements, and they were enabled to try out those types of administration, curricula, and teaching procedure considered best adapted to the needs of their pupils. Aikin summarizes the results. In commenting on changes in the social studies he notes increased attention to assemblies, student government, excursions, and community activity, together with greater emphasis on the contemporary world. He notes a trend towards integration, the sharing of the teacher's responsibility for the school program with the students, and an increase in first-hand investigation—"laboratory work"—by pupils.

An effort to vitalize world history and to develop incidental skills is described by H. E. Nutter and Addie Boyd in "World History from a New Viewpoint," in the October number of *Educational Method*. A non-chronological treatment of the theme, "National Rivalries Crowd the Social Scene," was used in drawing together aspects of modern development in Europe, Asia, and Africa.

SOCIAL STUDIES IN THE PRIMARY GRADES

Childhood Education for October publishes several articles concerned with the social studies in the primary grades. In "Planning a Social Studies Program for Young Children," Mary M. Reed of Teachers College, Columbia University, invites attention to the change from a program of the "three R's" to one in which a social studies background brings meaning and unity. With some disapproval Miss Reed notes that "children in the kindergarten study the home; the first grade, the home and the school; the second grade, transportation; the third grade, community life." This may be somewhat too formal and restrictive, she suggests; a war in Ethiopia, an elevator strike, the arrival of the *Hindenburg* or *Queen Mary*—these may serve better in developing the child's "ideas of transportation and his conceptions of how people settle disagreements and quarrels." Miss Reed warns that "children of kindergarten and primary age have neither the intellectual readiness nor the emotional maturity to solve complex social problems." She is also critical of those "culminating activities which serve adult purposes better than they promote pupil growth; rehearsed auditorium performances and showy exhibits fail to record developing personalities." Over twenty volumes pertinent to the discussion are listed.

The succeeding article, "Personality Development Through the Social Studies," by Dorothy Greenleaf, develops the thesis that "the social studies are directed toward making socially effective personalities for our children." Activities, group discussions, committee activities, written expression, creative expression, and sharing experience, are all briefly treated.

"Living Social Studies—A Community Demonstration," contributed by the staff of the Dever School, describes group activities in beautifying the grounds of a new school. Eva Gilder in "Broadening Social Concepts—Analysis of a

Poultry Farm Unit," outlines a California project in which eight social concepts were developed in a study of hens, eggs, marketing, and the protection of health. Katherine Reeves describes efforts in "Building Social Coöperativeness" in the same issue.

VISUAL AIDS AND GUIDES

Daniel C. Knowlton of New York University prepared the *Guide to the Study of Nine Days a Queen*, published by Educational and Recreational Guides, Inc., 125 Lincoln Avenue, Newark, N.J. The *Guide* sketches the background of Lady Jane Grey's brief rule, outlines the chief episodes of the photoplay, comments briefly on its historical truth and suggests several books that treat the period. Single copies may be ordered at fifteen cents each, two to ten copies at ten cents each, eleven to ninety-nine copies, six cents each.

A Guide to the Discussion of Daniel Boone has been prepared by W. Paul Bowen. Brief accounts of Simon Girty and of Boone and a summary of the historical background of the photoplay present its plot, with some incidental apologies for lack of historical accuracy. A reading list is added. The publisher and prices are the same as for the Knowlton guide.

AVERY W. SKINNER RETIRES

After forty-four years of service as school principal, superintendent of schools, state inspector, and director of the Division of Examinations and Inspections of the State Education Department in New York, Avery W. Skinner has retired. He graduated from Syracuse University in 1892, subsequently continuing his studies at Columbia University. In 1924 the New York State College for Teachers conferred upon him an honorary doctorate of pedagogy. He has taught during summer sessions at Syracuse University and at Oregon Agricultural College, and he is the author of *Explorers and Founders of America*, *Makers and Defenders of America*, *History and Government in New York State*, and *Community Life in New York*.

MARION G. CLARK

Miss Marion G. Clark, formerly director of upper elementary and junior high school education at Montclair, New Jersey, died at Montclair on October 12. Miss Clark was a graduate of the State Normal School at Potsdam, New York, and of Teachers College, Columbia University. After several years of teaching in New Jersey she was director of elementary education in Cleveland Heights, Ohio, and later head of the history department of the Glassboro Normal School in New Jersey. She taught at Teachers College, Columbia University, in summer sessions.

Miss Clark was the author of *The First 300 Years in America* and *Westward to the Pacific*, and she prepared tests of pupils' growth in historical sense for the American Historical Association investigation of the Social Studies in the schools.

Book Reviews

[NOTE: *The two reviews that follow continue the series AMONG THE TEXTBOOKS: American History in Senior High School begun in the November issue.*]

A History of Our Country. By David Saville Muzzey. Boston: Ginn & Co., 1936. Pp. xii, 854, xlv. \$2.12.

James Harvey Robinson, in the editorial preface to Muzzey's *An American History*, wrote in 1911: "The present volume represents the newer tendencies in history. Its aim is not to tell over once more the old story in the old way, but to give emphasis to those factors in our national development which appeal to us as most vital from the standpoint of today." Commitment to this principle has necessitated the unceasing production of new textbooks, including Muzzey's *History of the American People* in 1927, and his *History of Our Country* in 1936. These three texts from one author illustrate many of the changes in our history curriculum during the past quarter century. In 1911 Robinson commended the abandonment of tabulation of events by presidential administrations, the omission of much detail, including military, a new emphasis on the westward movement, and the recognition of economic factors. Also "one fourth to one fifth of the volume deals with the history of our country since the Civil War and Reconstruction." That was a volume of 672 pages. The 1927 text—"not a revision"—required 768 larger pages, of which one third treated the period since Reconstruction. The preface defended "the rôle of memory in the study of history." The 1936 volume totals 912 pages of which 400 are concerned with the years since Reconstruction, and proposes to present "American history in a quite new way: not as a series of 'lessons' with dates and names and events to be memorized and 'recited' upon, but as a story of the past which will help you to understand the world in which you are living. . . . Simply to collect and memorize events of the past is of no more use than to preserve old almanacs." So the twenty chapters of 1911 and 1927 yield to eight "units" comprising four chapters each (five for the last)—"units" which in 1927 were dismissed as "an excellent method for review work."

Muzzey's "units," for which "period" could truthfully be substituted, turn out to be interpretive headings for groups of chapters most of which are familiar, with introductions and summaries added for each group. The organization closely parallels that for the *History of the American People*, frequently with use of identical language. There is, of course, some revision including the insertion of a section on the Indians and additional material on the United States during the World War. The suggestions for supplementary readings and report topics have been revised, as have the review questions. The readings, however, still include Winsor, Jameson's *Original Narratives*, Osgood, Burgess, the *Political Science Quarterly*, and other citations the availability or suitability of which may be questioned. "Terms to be Mastered" have been added, together with lists of biographies and novels for each unit. A new selection of illustrations has been made; many maps have been redrawn and improved, and the selection modified. The map showing Virginia under the charter of 1606 is still incorrect, as is the supporting text.

Reacting against one aspect of many new textbooks Muzzey writes (p. 31) that since ". . . American History is not the only subject the students are taking . . . this book is not burdened with a heavy list of references for outside reading and 'projects' of one sort and another, which the student could not possibly find time to accomplish.

The text itself is the important thing. If the daily assignments are faithfully prepared and thoroughly mastered, the student will come to the end of the course with an understanding of American History suited to pupils of high-school age."

Needless to say the text is written in Muzzey's characteristically clear and incisive style, and reflects his long and thoughtful study of American history.

ERLING M. HUNT

The Development of America. By Fremont P. Wirth. New York: American Book Co., 1936. Pp. x, 772, xlviii. \$2.20.

This text presents "functional subject matter" in a "new unit organization for [senior] high school history, an organization which preserves the values of a chronological arrangement and yet places emphasis on topical units which definitely link present events with the past events out of which the present has developed" (p. 5). Furthermore, main emphasis is placed on the social, economic, and political development which have dominated our entire history," and special attention is devoted to the recent period.

Of the twelve units five carry the story chronologically through Jackson's presidency. Then the West, slavery, the industrial revolution, transportation and communication, international relations, American life and culture in the nineteenth and twentieth centuries, and our political history since 1868 are successively treated in two to five chapters each. These latter units are chronologically organized, and provided with a preview and frequently with introductory background. Tariff history, currency and banking, and developments in communications are presented in independent chapters. Thus any given tariff act, for example, is necessarily separated from the events related to it in time. A thirteen-page chronological outline of American history is provided in the appendix.

Each chapter is followed by review or study questions and suggestions for projects, problems, oral reports, debates, comparisons and contrasts, vocabulary drill, name and date identifications, map studies, and time lines or charts. For each unit test questions are provided, as are readings. The readings are carefully selected and include both sources and novels. No comment or guidance is added, however, and some teachers will regret the omission of Riegel and Webb on the West, of Phillips on the South, of McMaster, Rhodes, and such useful works as Faulkner's and Kirkland's on economic development, and Lingley's on the period since the Civil War. Nor is Commager's *Documents* cited.

The text is large and long, but it is readable and attractively and freshly illustrated. Many of the pictures are imaginative, little attention is given to their sources and reliability, and sub-criptions which might enhance their teaching value are rarely employed. There are thirty-eight maps, of which five are colored; they are free of confusing detail and well printed.

The account is well rounded, with due attention to economic history. The treatment of literature, however, is little more than a list of authors and books, and science, save as it is treated in connection with economic development, is neglected.

Any reviewer can take exception to details—such as introducing the Norsemen after Columbus and Vesputius—but he can also make desired adjustments in his teaching. On the whole Wirth's volume should be welcomed as a notable addition to our long list of texts in American history.

ERLING M. HUNT

Effective Citizenship. By Millard S. Darling and Benjamin B. Greenberg. New York: Prentice-Hall, Inc., 1936. Pp. xvi, 448. \$1.40.

Our Changing Government. By Samuel Steinberg and Lucian Lamm. Chicago: J. B. Lippincott Co., 1936. Pp. xx, 541. \$1.35.

Probably no subject in the school curriculum is so overburdened with ineffectual teaching material as the civics, government, and problems of democracy courses. To the teachers of these subjects the authors of these volumes need make no apology for the presentation of their work. Each presents a fresh point of view with emphasis upon a more liberal interpretation of the scope and content of secondary school work in citizenship. The authors, with the exception of Greenberg who is assistant superintendent of schools in New York City, are class-room teachers.

Effective Citizenship devotes its attention to the personal, vocational, and community relationships of the individual. Its greatest contribution is its approach to personal civics. Instead of dealing in the familiar platitudes of the conventional civics course it makes such concepts as school citizenship, personal planning, and character growth real and vital by connecting them with school and personal problems. Mental hygiene is introduced with just enough elementary psychology to stimulate a real understanding of the importance of proper mental habits. A rapid survey of vocational principles and opportunities is then followed by a rather conventional review of governmental processes. The problems that follow deal with the conventional material found in most problems of democracy courses.

Our Changing Government sets forth the premise that effective citizenship demands not only an understanding of the framework and functions of government but also a clear-cut view of how that government actually functions in the light of the many subversive forces at work upon it. With this fundamental assumption the authors set to their task of giving the student a true view of the civilization in which he lives. Constant references to the origins and development of our governmental practices are made throughout the book. The unique contribution, however, is the exposure of actualities. Bills become laws not by a mechanical process to be learned by tracing a diagram of boxes and circles connected by dotted lines but by the action of pressure groups, log-rolling, and presidential "musts." Illustrations of governmental problems are brought thoroughly up-to-date. Boulder Dam, N.R.A., F.E.R.A., the Social Securities Act and similar outcomes of our present government are considered with a view toward an understanding of their broad implications. The closing section dealing with problems of state, city, and rural governments is especially well done.

Both books are well illustrated. Their photographs and diagrams are a far cry from the civics text of not too long ago illustrated by sadly out-of-date prints. Questions and projects as well as additional readings are included. The readings in *Our Changing Government* are, on the whole, more recent and better chosen.

WILLIAM H. HARTLEY

Brooklyn, N.Y.

Social Studies, Intermediate Grades, Book One. By Herbert B. Bruner and C. Mabel Smith. New York: Charles E. Merrill Co., 1936. Pp. 440. 96c.

Prefaces so often set fine theses, for which we look vainly in the text, that we are inclined to rejoice when we discover a book like this one, which actually breathes its stated philosophy—"first, that a civilization to have virility must be thoroughly rooted

in the culture of its own time; second, that a rich culture fraught with opportunities and difficulties now exists; third, that the curriculum of the American schools, especially in the field of the social studies, should capitalize upon the wealth of opportunities which today's culture presents; fourth, that pupils must be acquainted with the errors and successes of peoples of other times and other climes in order to gain proper perspective in viewing our problems of today; and fifth, that, in the light of their study of present and past conditions, pupils must learn to go forward looking forward" (p. iv).

Book One is written as four units, The Story of Agriculture, The Story of Fire, The Story of the Sea, and The Story of Writing. Each unit analyzes our present culture, weaves the story of then and now realistically together, and indicates the challenge of today's problems. Unlike the less able attempts of other books to relate past and present by jumping from a section on the past to a section of the present, this book has succeeded in making the reader see the past through the present, with relationships appearing before him as he reads.

The style is interesting; the pictures are attractive; the activities that form a part of the text are excellent. But most significant is the fact that here is a book that has caught the spirit of social-studies revision. There is no neglect of the past. All stages of civilization from primitive culture to the present are included. Yet it faces today's problems realistically and in terms pupils can understand—"Can we learn how to keep people at work so that they will have money to buy food?" (p. 134). "We have to find a way of trading that will help each country to buy and sell as much as it needs to in order to make its people comfortable" (p. 327).

Secondary school teachers should be interested in this book. We venture to predict that a secondary social-studies program of the conventional type will rest uneasily on this foundation and that a program of the revised type will be greatly advanced by it.

HELEN HALTER

New York University

Materials of Instruction, The Eighth Yearbook of the Department of Supervisors and Directors of Instruction of the National Education Association. By a committee of the Department, Fannie W. Dunn, chairman. New York: Bureau of Publications, Teachers College, Columbia University, 1935. Pp. xi, 242. \$2.00.

This report is another of the significant contributions of the past year that are distinctly valuable to the social-studies teacher. The Report of the Commission on the Social Studies sponsored by the American Historical Association and the Fourteenth Yearbook of the Department of Superintendence agree on the fundamental educational principles underlying social-studies instruction. While both are instructive for teachers engaged in curriculum revision, neither offers the specific suggestions of materials to be used which this yearbook does. Particularly valuable are the suggestions contained in chapter ii, dealing with the environment as a primary source of materials. This chapter will be especially suggestive for teachers employing the unit procedure for grades seven, eight, and nine. Chapter iii, dealing with books that extend the immediate child environment, is a masterful presentation of the social function of the school library as an agency. This chapter, coupled with the carefully selected list of books for children (pp. 197 f., 202 f.) and the bibliography of studies of reading interests and activities

of children (p. 200 f.), give teachers in the new social-studies program specific recommendations for enriching a program too long deadened by textbook methods.

Chapter iv on "Modern Aids for Experiences in Learning" and chapter vii, on "Selection and Organization of Materials of Instruction" will furnish teachers much practical advice on collecting, organizing, and administering the many non-textual materials that are being used more and more by social-studies classes.

Addressed, as it is to teachers and supervisors, the eighth yearbook is brief, specific, and practical rather than entertaining in its theory. It will undoubtedly be welcomed by all those teachers who are harassed by the problem of supplying materials for social-studies units.

DONNAL V. SMITH

New York State College for Teachers

Pacific Relations. By Walter Gailey Hoffman with a foreword by Rufus B. von Kleinsmid. New York: McGraw Hill Book Co., 1936. Pp. xix, 539. \$1.98.

Long residence, travel, and study in the Orient are responsible for Hoffman's background, and extensive public school experience for his practical treatment. He has made this a real school textbook. It covers a field in which there has been almost nothing on a secondary school level, and of which each day's newspaper brings home the need for understanding. The purpose, "Knowledge of the peoples of the Pacific and their problems" is plainly stated, and its development shows sincerity and care.

Eight units supply the content, the first one explaining the need, and the remaining seven presenting the case in the Pacific for the Dutch, the British, Soviet Russia, China and her dependencies, Japan, and the United States. For richer or poorer, better or worse, there they are. Hoffman lays before us the problems of each, and the background for their appreciation.

For some the account will appear too thin, and the style so direct and unadorned as to appear elementary. The criticism is a fair one. For the most part material is presented in statements that carry the story ahead in big strides yet which are so simple and terse as to appear abrupt, e.g., "In January, 1915, she (Japan) presented twenty-one demands. The demands would have established Japanese suzerainty over both Shantung and Fukien provinces and in large degree over China (p. 248)." Such a style might seem monotonous, were it not remembered this is a text book in an almost new field. Succinctness of statement and directness of style is necessary, if confusion is to be avoided.

All kinds of teaching aids are in this book to help in lesson-getting—a table of contents, an index, an outline at the beginning of each unit, twenty-eight maps, a large number of illustrations with each one explained, a glossary of helpful definitions, a chronological table, and an appendix including documentary material. The questions and problems at the end of each section are in marked contrast to the simple style of the chapter content and to the desultory character of such exercises in many texts. Their challenge to further reading and to student thinking make them one of the most distinctive features of the book.

K. AUGUSTA SUTTON

State Teachers College
Danbury, Connecticut

Handbook of the League of Nations. By Denys P. Meyers. New York: World Peace Foundation, 1935. Pp. xiii, 411. \$2.50.

Essential Facts About the League of Nations. By Information Section of League of Nations, Geneva, 6th ed., 1936. Pp. 311.

The immediate criticism that occurs to one examining the *Handbook* is that throughout the work the subject-matter is phrased in language far too technical for the reader unversed in the mysteries of international organization. Considering the highly complex character of the subjects discussed, the author may be pardoned for this. Yet from the standpoint of teacher-pupil needs in secondary schools, the objection remains valid. Another shortcoming is the occasional failure to simplify and condense. Thus the tragic breakdown of the League Disarmament Conference might have been set forth in terms no secondary school pupil could have misapprehended. Instead the author devotes fifteen pages to a bare, chronological recital of events from 1920 to April 1936, devoid of synthesis or explanation.

Similarly the League Covenant is given verbatim in the appendix, without commentary or explanation. Unless there be some propaganda value in the practice, there seems little teaching value in again printing an instrument, the terms of which have been long available in far less costly form. Moreover the teacher no less than the pupil is hardly likely to profit from examining a document whose meaning, taken clause by clause, still troubles all but the specialist in international affairs.

The first part of the handbook analyzes the organization of the League; but the bulk of the volume is concerned with the activities of the League. Ranging from the administration of the Saar basin to the settlement of international disputes, the presentation has at least the merit of indicating the enormously variegated responsibilities undertaken by the great international organization during its sixteen years of history. If an awareness of this magnitude and complexity is necessary to "international mindedness," then perhaps this section has real educational value. The author has carried the account up to the fall of 1935. Part II ends on a despondent note as the chronicle describes the outbreak of the Italo-Abyssinian conflict and German rearmament.

On the other hand the *Essential Facts* published by the Information Section of the League Secretariat ought to prove a most welcome addition to the secondary-school library. Its virtues are many, its shortcomings few. It is accurate and up-to-date, while free from the technical verbiage so distressing to the uninitiated. The simple, concise outline of the League machinery make the subject intelligible. The section of the book devoted to the political activities of the League is a masterpiece of condensation, eminently suited for teaching purposes. Excellent maps illustrate the issues involved in such significant political disputes as the Chaco conflict and the Italo-Abyssinian affair. Another set of maps shows the location of the three categories of mandates. The variegated technical work of the League is summed up in sixty pages; the passage on economic matters has been brought up to date with a two-page account of the sanctions invoked against Italy a year ago.

An interesting feature of the publication is the brief, but succinct sketch of the agencies through which the League maintains direct contact with the outside world, viz: publicity, sales department, press, information section, library, radio station (at Prangins). Here again a few well-chosen maps and charts provide an added touch of reality. Individual photographs of the statesmen who have held the post of council or assembly president should offer another valuable teaching aid. An adequate index

provides a neat supplement to the table of contents. All in all, the little volume seems peculiarly designed to meet the requirements of secondary-school instruction.

BRUCE T. MCCULLY

Teachers College, Columbia University

Asia: An Economic and Regional Geography. By L. Dudley Stamp. New York: E. P. Dutton and Co., 1929. 3rd edition, 1936. Pp. xxi, 704. \$8.00

The author of this book, a professor of geography at the School of Economics, University of London, has traveled and lived for years in Asia. Part I deals with Asia as a whole—seven chapters on orography, structural geology, climate, vegetation, population, exploration, and world position. Part II, by far the larger portion of the book, treats systematically in eleven chapters the individual countries of Asia. It is the opinion of the reviewer that the book presents no new ideas. Indeed, it is singularly devoid of any statement of principles or generalizations. It represents, however, a selection and condensation of a large amount of data. Further compression is achieved by 350 graphs and black-and-white maps. It is rich in description, in factual information, and in the exposition of proximate relationships, but exhibits four major weaknesses. (1) There is no unity, each country, province, and natural region is treated as if it possessed no relation to other units. Two isolated statements that should be correlated frequently appear on the same page. (2) The title is misleading in that the material presented is neither economic nor regional. Not only is the subject matter largely physical and statistical, but it also gives no evidence that the author has employed either theory or geonomic principles in his analysis. The treatment is not regional in the sense that the term is understood by American geographers. In the first place, the author divides each country into physical or geological rather than human-use (geographic) regions. Even after these are arrived at, they seem to be regarded as ends in themselves rather than as bases upon which to group the socio-economic phenomena and ecological relations of mankind in Asia. (3) There is a noticeable absence of any fundamental philosophy in the book, a matter disappointing to the student of social science, who is accustomed to think that "no environmental item is a geographic fact until shown in its relation to human life, and no human fact is geographic in its import until shown to be an adjustment to the environment." (4) The book lacks balance. For example, Burma, one of the least important portions of Asia, is awarded twenty-four pages, whereas Siberia, one of the most significant parts, is allotted only thirty-eight pages.

This volume represents a pioneer attempt to produce a much needed college textbook on the geography of Asia. From the standpoint of the American student, however, it is only partially successful, since it meets the needs of neither of the two schools of geographical thought in this country. As an attempt to depict "the heart and soul of its age-old inhabitants" it is much less adequate than Ellsworth Huntington's high-school book, *Asia: A Geography Reader* (Rand, McNally, 1912) or Daniel R. Bergsmark's college text, *Economic Geography of Asia* (Prentice-Hall, 1935). In one respect, however, it is superior to either, namely, in its wealth of physical and general facts. To those high-school students who have access to adequate economic and historical data, Stamp's book can be used effectively to supply that necessary physical skeleton upon which human facts may be arranged.

GEORGE T. RENNER

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Current Publications Received

HISTORY, INCLUDING COLLEGE TEXTBOOKS

- Brinton, Crane. *The Lives of Talleyrand*. New York: W. W. Norton & Co., 1936. Pp. xi, 316. \$3.00.
- Brooks, Van Wyck. *The Flowering of New England 1815-1865*. New York: E. P. Dutton & Co., 1936. Pp. 550. \$4.00.
- Cambridge History of the British Empire. Vol. VIII—South Africa. A. P. Newton, and E. A. Benians, gen. eds., Eric A. Walker, adviser in South Africa. New York: Macmillan Co. Cambridge, England: at the University Press, 1936. Pp. xxv, 1005. \$11.00.
- Finger, Charles J. *Our Navy (An Outline History for Young People)*. Boston: Houghton Mifflin Co., 1936. Pp. xii, 188. \$2.00.
- Palm, Franklin C. *The Middle Classes Then and Now*. New York: Macmillan Co., 1936. Pp. xiv, 421. \$3.50.
- Paxson, Frederic L. *Pre-War Years 1913-1917, American Democracy and the World War*. Boston: Houghton Mifflin Co., 1936. Pp. 427. \$3.75.
- Perkins, Clarence. *Ancient History*. New York: Harper & Bros., 1936. Pp. xiv, 662. \$3.50. College text.
- Robinson, Howard. *The Development of the British Empire*. Boston: Houghton Mifflin Co., 1936. Pp. xii, 530. \$3.00. College text. Rev. ed.
- Russell, Phillips. *The Glittering Century*. New York: Charles Scribner's Sons, 1936. Pp. 326. \$3.50.
- Wellman, Paul I. *Death in the Desert*. New York: Macmillan Co., 1936. Pp. xiv, 294. \$3.00.

TESTS, OUTLINES AND WORKBOOKS

- Anderson, Howard R., and Lindquist, E. F. *Selected Test Items in American History* (National Council for the Social Studies Bulletin No. 6). Cambridge: Howard E. Wilson, Sec.-Treas., 1936. Pp. 88. 75¢.
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- Loretan, J. O. and Landman, J. H. *Modern History Review Book*. New York: Review Book Co., 1936. Pp. vi, 287.
- Weaver, Robert B., and Duncalf, Frederic. *Student's Workbook and Guide in Ancient and Medieval History*. (Based on *Ancient and Medieval History* by Magoffin and Duncalf). New York: Silver Burdett Co., 1936. Pp. viii, 184. 68¢.
- Weaver, Robert B. *Student's Workbook and Guide in Modern History*. (Based on *Modern History* by Carl Becker). New York: Silver Burdett Co., 1936. Pp. 214. 76¢.
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